John Carter Brown.

Not a Rich

cat. p. 23.

THE

TRAVELS

Of ſeveral

Learned MISSIONERS

OF THE

Society of *JESUS*,

INTO

DIVERS PARTS

OF THE

ARCHIPELAGO,

India, *China*, and *America*.

Containing a general Deſcription of the moſt remarkable Towns; with a particular Account of the Cuſtoms, Manners and Religion of thoſe ſeveral Nations, the whole interſpers'd with Philoſophical Obſervations and other curious Remarks.

Tranſlated from the *French* Original publiſh'd at *Paris* in the Year 1713.

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JOHN CARTER BROWN

THE

PREFACE.

IT will be needleſs to take up the Readers Time with a long Account of the following Letters, the Heads of the Contents whereof may be ſeen in the Table, and it is hop'd every judicious Perſon will find ſufficient Entertainment and Information in them, to deſerve that good Character, which has been given them in the Second Volume of the Memoirs of Literature, and which we here ſpare to inſert to avoid anticipating upon the Opinion of others, who are freely left to be their own Judges. As there is great Variety of Subjects and thoſe who handle them are all Men of Learning and known Abilities, there is no Queſtion to be made but that every Man may find ſomething agreeable to his Taſte, unleſs perhaps there be ſome Palates ſo deprav'd as cannot find Satisfaction in any thing but what is Trivial and Romantick.

The PREFACE.

It may be proper here to obſerve, that ſome of the French *Letters have been entirely omitted, as containing nothing but Relations of the Converſions of Infidels and other Matters peculiarly appertaining to the Miſſioners, which would only have ſwell'd the Volume and perhaps been acceptable to none. Of the Letters inſerted, ſeveral are alſo much abridg'd, where they run out into Religious Diſcourſes and Accounts of the Lives of ſome Miſſioners, as may be ſeen peculiarly mention'd at the End of ſome of the ſaid Letters.*

If any ſhall happen to think there is ſtill too much of the particular Actions of the Miſſioners and of Religious Matters in ſome of the Letters, they are deſir'd to conſider that ſomething muſt be allow'd for Connection, and above all that in moſt of thoſe Parts, which curſorily read over may ſeem to be barely Religious, there is, when rightly Conſider'd, much Information, as to the Manners, Cuſtoms and Idolatrous Worſhip of the Indian *Nations.*

The Miſſioners being ſettled Inhabitants of thoſe Countries they write of, ſpeaking the Languages and reading the Books, are able to acquaint us with many Curioſities, which Travellers in paſſing through can never be Maſters of. The Writers of thoſe Letters make the Knowledge of thoſe People they are among their Study, and converſe with all Sorts from the Higheſt to the Meaneſt; they are Men choſen out of Many for that Purpoſe, and conſequently the only Perſons that can ſet us Right in our Notions of thoſe People ſo remote from us, and ſo different in all Reſpects. Having premis'd theſe few Lines touching the Tranſlation, ſome Obſervations concerning the Original, made by the French *Editor ſhall be added, in regard they ſerve to clear ſome Difficulties which may occur in the Letters and make known ſeveral Particulars that may be acceptable.*

By

The PREFACE.

By the Letters from Carnate *it appears, that the Miſſioners in that new Miſſion and in all others throughout* India, *muſt continually ſtand upon their Guard againſt the Jealouſy conceiv'd of their being* Europeans. *That Notion alone would be ſufficient to render all their Labours fruitleſs, abſtractly from the many other Difficulties they are to ſurmount in the exerciſe of their Functions.*

In order to exempt themſelves from that Suſpicion, when they have learnt the Language and Cuſtoms of the Country, they put on the Habit of the Indian *Penitents, and give out they are* Sanias Romabouri, *that is,* Roman *Prieſts or Religious Men, come from the North. For this Reaſon they comply with all their Cuſtoms, tho' never ſo troubleſome and diſagreeable, and accordingly, ſit on the Ground croſs leg'd; eat on the Ground, never touching any thing with their left Hand, which, in the Opinion of thoſe People, would be contrary to all the Rules of Decency and Politeneſs; keep a continual Faſt, eating but one Meal a Day, which is made up of Fruit, Herbs and ſome Rice boil'd in Water; for it is well known, that Bread, Wine, Fleſh, Eggs and Fiſh, which are the common Diet of other Nations, are abſolutely prohibited the Miſſioners in* India. *If the firſt Miſſioners at* Madure *had refus'd to ſubmit to that rigid Life, their Zeal would have prov'd Ineffectual, and they could not have Converted as they have actually done ſeveral* Brachmans, *and above One Hundred and Fifty Thouſand Idolaters. The Miſſion of* Carnate *has been ſettled by the very ſame Means.*

It is no eaſy Matter to comprehend, whence the Indians *came to conceive ſuch an invincible Averſion for* Europeans. *Some Perſons who intereſt themſelves in the Progreſs of Religion in* India *have deſir'd to be inform'd in that Affair, and it is a*

particular Pleaſure to me to give them that Satisfaction, which will be of Uſe for the better underſtanding of the Genius and Manners of the Indian *Nation.*

To this Purpoſe there are Two Things to be premis'd. The firſt is, that the Indians *are divided into ſeveral Claſſes, which the* Portugueſes *call* Caſtas, *that is, Races, or Tribes. There are Three of them which are the Chief; the Race of the* Brachmans, *which is the Prime Nobility; that of the* Kchatrys, *or* Rajas, *anſwerable to our Gentry, or Inferior Nobility in* Europe, *and that of the* Choutres, *that is the Commonalty.*

Beſides theſe Three Races, which are very extenſive, there is a Fourth call'd the Race of the Parias, *being the meaneſt of the Multitude. This is look'd upon by all the others as an infamous Race, with which there is no having any Communication without forfeiting a Man's Honour. They have ſo horrid a Notion of the* Parias, *as to reckon whatſoever one of them touches defil'd and unfit to be put to any uſe; they always talk to them at a Diſtance; they are not permitted to live in the Towns, but muſt keep abroad, and build their Villages as remote as is appointed.*

Each of thoſe principal Races is divided into others ſubordinate to it, and ſome nobler than others. The Race of the Chouters *compriſes the greateſt Number of thoſe ſubaltern Races; for under the Name of* Choutres *are comprehended the Races of Merchants, Husbandmen, Goldſmiths, Carpenters, Maſons, Painters, Weavers,* &c. *Every Trade is confin'd to one Race, and none can work at it but ſuch as are of that Race; ſo that a Carpenter would be ſeverely puniſh'd ſhould he meddle with the Goldſmiths Trade. However there are ſome Profeſſions to which every Man indifferently may apply himſelf*

of

of what Race ſoever he be among the Choutres, *as for Inſtance, thoſe of a Merchant, Soldier and Huſbandman; but there are others, which infinitely debaſe ſuch as follow them, as for Example, in ſeveral Parts of* India *they reckon Fiſhermen, Shepherds, Shoe-makers, and generally all that work in Leather no better than* Parias.

The ſecond Thing to be premis'd is, that an Indian *cannot, without degrading himſelf eat with one of an inferior Race than his own, nor any thing that has been dreſs'd by one of ſuch a Race. Thus it muſt be a* Brachman *and not a* Choutre, *that dreſſes Meat for another* Brachman.

The ſame is obſerv'd in Marriages, ſo that none can contract out of their own Race. Any Man that ſhould Marry into an inferior Race would be diſgrac'd for ever, look'd upon as infamous, and expell'd his own Race.

In ſhort, it is impoſſible to expreſs, what an extravagant Conceit the Brachmans *have of their Nobility, what a Value they have for their Cuſtoms, and in what Contempt they hold the Laws and Uſages of other Nations.*

By this it is eaſy to dicover whence the Indians *have conceiv'd ſuch a Horror for* Europeans, *which it is impoſſible ever to correct in them. When the* Portugueſes *came firſt into* India, *they obſerv'd none of the Cuſtoms of the Country, they made no Diſtinction of Races, they convers'd indifferently with the* Parias, *they even took them into their Service, and from that Time the Contempt the* Indians *had for the* Parias, *communicated it ſelf to the* Portugueſes, *and has continu'd ever ſince.*

Tho' the other Europeans *were not ignorant of the Niceneſs of the* Indians *in that Particular, yet they rega ded it no more than the* Protugueſes; *they have always liv'd in* India *as they do in* France,

England *and* Holland, *without confining or using themselves to the Customs of that Nation. To this may be added the Liberty practis'd by many of them, their Excess in the use of Wine and their familiar Way of treating the Ministers of their Religion; all these Things have had great Influence upon a People who are naturally sober and stay'd, and who pay the most profound Respect to those who are their Doctors and Instructors. This it is that has given the* Indians, *that extraordinary Aversion for* Europeans, *so often mention'd in the Letters the Missioners write from* India, *and particularly these here offer'd to the Publick.*

As for the Letters from China, *it appears by them that* Christianity *still advances there, and the* Chinese *Inscriptions written with the Emperors own Hand and given the Jesuits at Peking to be set up in their New Church, which are here inserted and translated, are a convincing Testimony of the good Opinion that Prince has of the* Christian *Religion and of the Protection he affords it.*

The Curious will doubtless be pleas'd to read the Letter from F. Jartoux, *containing an exact Description of the* Gin-seng, *a Plant so famous throughout the Empire of* China, *and hitherto unknown in* Europe. *The Plant is drawn to the Life and the Account of it is so particular, that every Man may perfectly understand it's Qualities and Use.*

The Extract of a Spanish *Relation, Printed at* Lima, *in* 1704, *and Reprinted at* Madrid *in* 1711, *acquaints us with a Country hitherto unknown, into which F.* Baraza *first convey'd the Light of the Gospel, bringing together and civilizing an infinite Number of Barbarians, who liv'd dispers'd, like Wild Beasts in the Woods and Mountains; building several large Towns, and Baptising above Forty Thousand Idolaters.*

Being

The PREFACE.

Being come into America *there follows a Letter of a Voyage perform'd from* Canada *to* Hudſon's Bay, *with ſome Account of that Country, and next to it a curious Deſcription of* Accadia. *Theſe Two laſt may be the more acceptable at this Time, as having been yielded up by the laſt Treaty of Peace by the King of* France *to the Crown of* England.

To conclude, the laſt Letter may not be unacceptable, tho' from a Miſſion no more remote than the Mediterranean, *as giving us ſome Knowledge of Four of the Iſlands of the* Archipelago, *not at all frequented by our Merchants or Travellers and to which we are conſequently utter Strangers.*

THE

THE

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first coming among the *Moxos*; he is ſent to the *Chiriguanos*; Cuſtoms and Stupidity of thoſe People; he returns to the *Moxos*, Converts many, reduces them to build and live in Towns, and ſettles a Form of Government among them; goes to diſcover the *Coſeremonians*, *Cirionians* and *Guarayans*; Barbarous Cuſtom of the *Guarayans*; he diſcovers a new Way over the Mountains; a Country of *Amazons*; he goes into the Country of the *Baures* and is kill'd by them. *p.* 230.

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THE

A

LETTER

FROM

F. BOUCHET,

Of the Society of *JESUS*, Miſſioner at *Madure*, and Superior of the New Miſſion of *Carnate*,

TO THE

Lord Biſhop of *Auranches.*

My Lord,

THE Labours of an Apoſtolical Perſon in *India* are ſo great, and ſo continual, that the Care of preaching the Name of Jesus Christ to the Idolaters, and of improving the new Converts, ſeem to be more than ſufficient entirely to take up a Miſſioner. In ſhort, at

ſome Times of the Year they have ſcarce Time to live, much leſs to apply themſelves to Study, and a Miſſioner is often oblig'd to borrow from his Reſt at Night, as much Time as is requiſite for Prayer and the other Duties of his Profeſſion.

Practices of Miſſioners.

However, at ſome other Seaſons, and even ſome Hours of the Day, we find Leiſure enough, to refreſh us from our Toils by ſome ſort of Study. It is then our Care to make even our Diverſion advantageous to our holy Religion. To that Purpoſe we then improve ourſelves in thoſe Sciences, which are known among the Idolaters, in whoſe Converſion we are labouring, and we make it our Buſineſs to diſcover, even among their Errors, ſomething that may convince them of the Truth we come to make known to them.

Indian Idolatry, a Corruption of the Scripture.

During that Time, whilſt the Duties of my Miniſtry have allow'd me ſome Leiſure, I have, as far as I have been able, let myſelf into the Syſtem of Religion receiv'd among the *Indians*. What I propoſe in this Letter, is only to lay before your Lordſhip, and to put together ſome Conjectures, which, I am of Opinion, you may think worthy your Obſervation. They all tend to prove, that the *Indians* have taken their Religion from the Books of *Moſes* and the Prophets; that all the Fables their Books are fill'd with, do not ſo much diſguiſe the Truth but that it may ſtill be known; and to conclude, that beſides the Religion of the *Hebrew* Nation, which they learnt, at leaſt in Part, by their Commerce with the *Jews* and *Egyptians*, there appear among them plain Footſteps of the Chriſtian Religion, preached to them by St. *Thomas*, the Apoſtle, *Pantænus*, and other great Men, ever ſince the firſt Ages of the Church.

I have

I have made no Queſtion of your Lordſhip's allowing of the Liberty I take in ſending you this Letter, it being my Opinion, that ſuch Reflections as may be of Uſe for confirming and defending of our Holy Religion, ought of Courſe to be preſented to you. They will touch you more than any other, after demonſtrating, as you have done, the Truth of our Faith, by the moſt extenſive Erudition, and the exacteſt Knowledge in Antiquity, both Sacred and Profane. *Reflections of Uſe to Chriſtianity.*

I remember, my Lord, I have read, in your learned Book of Evangelical Demonſtration, that the Doctrine of *Moſes* had penetrated as far as *India*; and your ſingular Care in obſerving, whatſoever may be found favourable to Religion in Authors, has anticipated ſome of thoſe Things I might have had occaſion to mention to you. I will therefore only add, what I have diſcover'd that is New, upon the Spot, by reading of the moſt ancient Books of the *Indians*, and by the Converſation I have had with the moſt learned Men of the Country.

It is moſt certain, my Lord, that the generality of the *Indians* are no way tainted with the Abſurdities of Atheiſm. They have exact Notions enough of the Deity, tho' diſguis'd and corrupted by the Worſhip of Idols. They acknowledge one God infinitely perfect, who has been from all Eternity, and in whom are the moſt excellent Attributes. Thus far nothing can be better, or more conformable to the Belief of God's People, in Relation to the Deity. Here follows what Idolatry has unfortunately added: *No Indians Atheiſts.* *Their Notion of God.*

Moſt of the *Indians* affirm, that the great Number of Deities they at preſent worſhip, are no other than ſubaltern Gods, and ſubject to the Sovereign Being, who is equally Lord of the Gods and of Men. That great God, they ſay, *Of other Deities.*

is infinitely exalted above all other Beings, and that infinite Diſtance is what hinders his having any Communication with frail Creatures. For what Proportion can there be, add they, between a Being infinitely perfect and created Beings, full, as we are of Imperfections and Frailties. For that Reaſon it was, according to them, that *Paravaravaſtou*, that is, the Supreme God, created three other inferior Gods, *viz. Brama*, *Vichnou* and *Routren*. To the Firſt, he has given the Power of Creating; to the Second, that of Preſerving; and to the Third, that of Deſtroying.

But theſe three Gods, ador'd by the *Indians*, are, in the Opinion of their Learned Men, the Sons of a Woman they call *Parachatti*, that is, the Sovereign Power. If this Fable were reduc'd to its Original, it were eaſy therein to diſcover the Truth, tho' ſo much diſguis'd by the ridiculous Notions added by the Spirit of Falſehood.

Expoſition of them. The firſt *Indians* would not ſay any thing, but that whatſoever is done in the World, either by Creation, which they aſſign to *Brama*; or in Preſervation, which is the Part of *Vichnou*; or in the ſeveral Revolutions, which are the Work of *Routren*; proceeds only from the abſolute Power of *Paravaravaſtou*, or the Supreme God. Thoſe Carnal Wits have ſince made a Woman of their *Parachatti*, and given her three Sons, which are no other than the principal Effects of Omnipotency; for, in ſhort, *Chatti*, in the *Indian* Language ſignifies Power; and *Para*, Supreme or Abſolute.

Formerly worſhip'd one God. This Notion the *Indians* have of a Being infinitely ſuperior to the other Deities, denotes that their Forefathers really worſhipp'd but one God, and that *Polytheiſm*, or the Plurality of Deities, was brought in among them after the ſame manner as it was into all Idolatrous Countries.

I do not pretend, my Lord, that this firſt Knowledge is a very evident Proof of the Communication between the *Indians* and the *Egyptians*, or the *Jews*. I am ſenſible, that without any ſuch Help, the Author of Nature has ingrafted this fundamental Truth in the Minds of all Men, and that it is only alter'd in them through the Corruption and Depravedneſs of their Hearts. For the ſame Reaſon I forbear giving you any Account of what the *Indians* have thought concerning the Immortality of our Souls, and ſeveral other ſuch like Truths.

Reſemblance of Man to God how expounded.

However, I believe you will not be diſpleas'd to know, after what manner our *Indians* find the Reſemblance of Man with the Sovereign Being expounded in their Authors. Here follows what a learned *Brachman* has aſſur'd me he has, in reference to that Affair, taken out of one of their moſt ancient Books. Imagine, ſays that Author, a Million of large Veſſels all full of Water, on which the Sun caſts the Rays of his Light. That beautiful Luminary, tho' but one, in ſome manner multiplies, and entirely repreſents himſelf in a Moment, in each of thoſe Veſſels; an Image of him extremely like is ſeen in each of them. Our Bodies are thoſe Veſſels full of Water; the Sun is the Emblem of the Sovereign Being, and the Figure of the Sun repreſented in each of thoſe Veſſels, naturally enough lays before us our Souls created to the likeneſs of God.

I will go on, my Lord, to ſome Sketches better drawn, and more proper to give Satisfaction to ſo diſcerning a Judgment as yours is. Give me leave here to relate Things plainly as I have learnt them. It would be altogether needleſs, in writing to ſo learned a Prelate as you are, to add my particular Reflections.

The *Indians*, as I have had the Honour to inform you, believe that *Brama* is he, of the three ſubaltern Deities, who has receiv'd of the ſupreme God the Power of Creating. Accordingly it was *Brama* that created the firſt Man; but what makes for my Purpoſe, is, that *Brama* formed Man of the Slime of the Earth, then juſt created. It is true, he found ſome Difficulty in finiſhing his Work; he went about it ſeveral Times, and did not hit it till the third. The Fable has added this laſt Circumſtance to the Truth, and it is no wonder, that a God of the ſecond Rank ſhould ſtand in need of an Apprentiſhip to learn to make a Man with that perfect Proportion of all his Parts, as we ſee him. But had the *Indians* ſtuck to that which Nature, and in all Probability the Intercourſe with the *Jews* had taught them, concerning the Unity of God, they would have alſo reſted ſatisfy'd with what they had learnt by the ſame means of the Creation of Man; they would have gone no farther than to ſay, as they do conformably to the Holy Scripture, that Man was form'd of the Slime of the Earth, newly produc'd by the Hands of the Creator.

Creation of Man.

This is not all, my Lord, Man being once created by *Brama*, with all that Trouble I have told you; the new Creator was the more charmed with his Creature, becauſe it had coſt him ſo much Labour to finiſh it. The next thing is to place it in a Dwelling worthy of itſelf.

Scripture is magnificent in the Deſcription it gives of the Earthly Paradiſe. The *Indians* are ſo no leſs in the Accounts they give us of their *Chorcam*. It is according to them a Garden of Delight, where all Sorts of Fruit are found in great Plenty. There is alſo a Tree, the Fruit whereof would confer Immortality, if it were

Paradiſe.

allow'd

allow'd to be eaten. It would be ſtrange, that People who had never heard of the Terreſtrial Paradiſe, ſhould, without knowing it, draw a Picture ſo very like.

It is alſo very wonderful, my Lord, that the inferior Gods, who ever ſince the Creation of the World multiply'd almoſt to an infinite Number, had not, or at leaſt were not ſure of the Privilege of Immortality, which would have been very acceptable to them. I muſt give you a Story the *Indians* tell to this Purpoſe. This Story, as fabulous as it is, has certainly no other Original, but the Doctrine of the *Jews*, and perhaps even that of the Chriſtians.

The Gods, ſay our *Indians*, try'd all Sorts of Ways and Means to obtain Immortality. After much Search, they bethought themſelves to have recourſe to the Tree of Life, which was in the *Chorcam*. That Expedient ſucceeded, and by eating from Time to Time of the Fruit of that Tree, they ſecur'd to themſelves the precious Treaſure, which it ſo much concerns them not to loſe. A famous Serpent, call'd *Cheien*, perceiv'd that the Tree of Life had been diſcover'd by the Gods of the ſecond Rank. The keeping of that Tree having in all likelihood been committed to his Charge, he was ſo enrag'd at the Trick put upon him, that he ſcatter'd a great Quantity of Poiſon over the Plain. All the Earth felt the Effects of it, and no Man was to eſcape the Infection of that mortal Poiſon; but the God *Chiven* took Pity on Human Nature; he appear'd in the Shape of Man, and nothing heſitating, ſwallow'd all that Poiſon, wherewith the malicious Serpent had infected the Univerſe. *The Serpent and Tree of Life.*

You ſee, my Lord, that Things clear up by Degrees the farther we advance. Be pleas'd to

liſten to another Fable I am going to tell you, for I ſhould certainly impoſe on you, did I go about to tell you any thing more ſerious. You will find no Difficulty in diſcovering the Hiſtory of the Flood, and the principal Circumſtances the Scripture relates.

The Flood. The God *Routren*, who is the great Deſtroyer of the created Beings, reſolv'd one Day to drown all Mankind, pretending he had juſt Cauſe to be diſpleas'd with them. His Deſign could not be ſo ſecret, but that *Vichnou*, the Preſerver of Creatures, was ſenſible of it. You will perceive, my Lord, that they were conſiderably oblig'd to him, upon this Occaſion. He diſcover'd the very Day preciſely on which the Deluge was to happen. His Power did not extend ſo far as to put a Stop to the Execution of the God *Routren*'s Projects; but at the ſame Time his Qualification of God the Preſerver of Things created, impower'd him to prevent, if it were poſſible, the moſt pernicious Effect, and thus he went about it.

Noah 8. *the Ark.* He appear'd one Day to *Sattiavarti*, his great Confident, and warn'd him that there would ſhortly be an univerſal Deluge, that the Earth would be drowned, and that *Routren* deſign'd no leſs than to deſtroy all Men and Beaſts. However he aſſur'd him, he had nothing to fear for himſelf, and that in deſpight of *Routren* he would find Means to ſave him, and to manage it ſo as the World ſhould be peopled again. His Deſign was, to produce a wonderful Bark, at the Time when *Routren* leaſt thought of it, and to ſhut up in it a good Stock of at leaſt eight Hundred and forty Millions of Souls and Seeds of Beings. It was alſo requiſite, that *Sattiavarti*, at the Time of the Deluge, ſhould be on a very high Mountain, which he muſt take ſpecial Care to make known to him. Some Time after *Sattiavarti*, as

had

had been foretold to him, ſpy'd an infinite Number of Clouds gathering. He obſerv'd, without any Commotion, the Storm threatning over the Heads of guilty Mortals; the moſt dreadful Rain that had ever been ſeen fell from Heaven; the Rivers ſwell'd, and ſpread themſelves with much Rapidity over the Face of the Earth; the Sea broke out beyond its Bounds, and mixing with the overflown Rivers, in a ſhort Time cover'd the higheſt Mountains; Trees, Beaſts, Men, Cities and Kingdoms, were all drowned; all animated Beings periſh'd and were deſtroy'd.

In the mean Time *Sattiavarti*, with ſome of his Penitents, had withdrawn himſelf to his Mountain. There he expected the Relief promis'd him by the God; nor was he without ſome Moments of Dread. The Water, which continually grew more powerful, and inſenſibly drew near his Retreat, every now and then put him into terrible Frights; but at the very Moment, when he gave himſelf over for loſt, he ſaw the Bark appear, which was to ſave him. He enter'd it immediately with his devout Followers. The eight Hundred and forty Millions of Souls and Seeds of Beings were ſhut up there before.

The Difficulty conſiſted in ſteering the Bark, and keeping it up againſt the Impetuouſneſs of the Waves, which were then in a furious Agitation.

The God *Vichnou* took Care to provide for it; he immediately converted himſelf into a Fiſh, and made uſe of his Tail inſtead of a Rudder to ſteer the Veſſel. The God, who was at the ſame Time Fiſh and Pilot, manag'd ſo dexterouſly, that *Sattiavarti*, waited at his Eaſe for the Water to drain off the Earth.

You ſee, my Lord, the Matter is plain, and it requires no great Penetration, to diſcover in this Relation, intermix'd with Fables and the moſt extravagant Fancies, what Holy Writ tells us of the Flood, of the Ark, and of the Preſervation of *Noah* and his Family.

Abraham *and* Brama *the ſame.*

Our *Indians* go farther yet, and after repreſenting *Noah*, under the Name of *Sattiavarti*, they might have well appropriated to *Brama* the moſt ſingular Adventures of *Abraham*'s Life. Here follow ſome Sketches, which ſeem to me to have a very great Reſemblance with them.

The Similitude of the Names might at firſt Sight confirm my Conjectures. It is plain that the Difference between *Brama* and *Abraham* is not great, and it might be wiſh'd, that our Men learned in Etymologies, had not made uſe of others leſs agreable to Reaſon, and more ſtrain'd.

Saraſvadi *the ſame as* Sarah.

This *Brama*, whoſe Name is ſo like that of *Abraham*, was marry'd to a Woman, whom all the *Indians* call *Saraſvadi*. You may judge, my Lord, what Weight this Name adds to this Conjecture. The two laſt Syllables of the Word *Saraſvadi* in the *Indian* Language, are an honourable Termination; ſo that *Vadi* anſwers fitly enough to our word *Madam*. This Termination is found in the Names of ſeveral Women of Diſtinction; as for Inſtance, in that of *Parvadi*, Wife to *Routren*. Thus it is evident, that the two firſt Syllables of the Word *Saraſvadi*, which are properly the whole Name of *Brama*'s Wife, are reduc'd to *Sara*, which is the Name of *Abraham*'s Wife.

Tribes from Brama *or* Abraham.

However there is ſtill ſomething more peculiar: *Brama*, among the *Indians*, like *Abraham* among the *Jews*, has been the Father of ſeveral different Races, or Tribes. Thoſe two Nations agree

agree alſo exactly in the Number of thoſe Tribes. At *Tícherapali*, where at this Time is the moſt famous Temple of *India*, a Feſtival is kept yearly, on which a venerable old Man, carries twelve Children before him, which, as the *Indians* ſay, repreſent the twelve Heads of the principal Races. It is true, ſome Doctors are of Opinion, that the ſaid old Man in that Ceremony repreſents *Vichnou*; but that is not the general Opinion of the Learned, or of the Multitude, who commonly ſay, that *Brama* is Head of all the Tribes.

Be that as it will, I do not think it neceſſary that all Things ſhould exactly anſwer one another, in order to diſcover the Doctrine of the ancient *Hebrews* in that of the *Indians*; for theſe often divide among ſeveral Perſons, what the Scripture relates of only one, or elſe appropriate to one, what the Scripture aſſigns to many; but this Difference, in my Opinion, ought rather to ſerve to ſupport, than to overturn our Conjectures; and I believe that too preciſe a Reſemblance would only make them liable to Suſpicion.

Suppoſing what has been ſaid, I will proceed, my Lord, in the Relation of what the *Indians* have borrow'd from the Hiſtory of *Abraham*, whether they attribute it to *Brama*, or apply it to Honour ſome other of their Gods, or of their Heroes.

Parallel of the Sacrifice of Iſaac.

The *Indians* reverence the Memory of one of their Penitents, who, like the Patriarch *Abraham*, went about to ſacrifice his Son to one of the Gods of their Country. That God had demanded that Victim of him; but was ſatisfy'd with the Father's good Will, and would not permit him to put it in Execution. There are ſome, nevertheleſs, who ſay the Child was

put

put to Death, but the God reſtor'd him to Life.

Race of Robbers. I have met with a Cuſtom, among one of the Races of *India*, which has ſurpris'd me; it is that they call the Race of Robbers. Do not believe, my Lord, that, becauſe there is among theſe People a whole Tribe of Robbers, therefore all the Profeſſors of that worthy Employment are gather'd into one particular Body, and that they have a peculiar Privilege of Robbing excluſive to all others. Hereby is only to be underſtood, that all the *Indians* of the ſaid Race do actually rob, without any Remorſe; but the Misfortune is, they are not the only People to be ſuſpected.

After this clearing of the Point, which I have thought requiſite, I return to my Story. *Circumciſion us'd.* I have taken Notice, that among the ſaid Tribe, they obſerve the Ceremony of Circumciſion; but it is not perform'd in their Infancy; and not till about the Age of twenty Years; nor are they all ſubject to it; for only the chief Men of the Race receive it. That Cuſtom is very ancient, and it is hard to diſcover whence they had it, among a People altogether devoted to Idolatry.

Your Lordſhip has ſeen the Hiſtory of the Flood and of *Noah*, in *Vichnou*. and *Sattiavarti*; that of *Abraham*, in *Brama* and in *Vichnou*; it will be a Satisfaction to you alſo, to ſee that of *Moſes* in the ſame Gods; and I am fully perſuaded you will find leſs Alteration in it than in the others.

Parallel of Moſes. Nothing ſeems to me more to reſemble *Moſes*, than the *Indian Vichnou* metamorphos'd into *Chrichnen*; for in the firſt Place *Chrichnen*, in the *Indian* Language ſignifies *Black*, and which ſerves to denote that *Chrichnen* came from a Country,

where

where the Inhabitants are black. The *Indians* add, that one of *Chrichnen*'s neareſt Relations was expos'd in his Infancy, in a little Cradle, on a great River, where he was in evident Danger of periſhing. He was taken up, and being a very beautiful Child, was carry'd to a great Princeſs, who caus'd him to be carefully brought up, and afterwards provided for his Education.

I know not why the *Indians* choſe rather to apply this Accident to one of *Chrichnen*'s Relations, than to *Chrichnen* himſelf. What ſhall we do in this Caſe, my Lord! I muſt tell you Things as they really are, nor will I go about to diſguiſe the Truth, to make the greater Reſemblance between the Adventures. Thus it was not *Chrichnen*, but one of his Relations, that was bred up in the Palace of a great Princeſs. In this Point, the Compariſon with *Moſes* is defective. What follows will make ſome Amends for that Defect.

Chrichnen expos'd on a River.

As ſoon as *Chrichnen* was born, he was alſo expos'd on a great River, to deliver him from the King's Indignation, who watch'd the Moment of his Birth to put him to death. The River reſpectfully open'd both Ways, and would not permit its Water to offend that precious Charge. The Infant was taken from that dangerous Place, and bred up by Shepherds. He afterwards married the Daughters of the Shepherds, and for a long Time kept the Flocks belonging to his Fathers in Law. He ſoon ſignaliz'd himſelf, among all his Companions, who choſe him for their Chief. Then did he perform Wonders in Behalf of his Flocks, and of thoſe that kept them. He ſlew the King, who had made cruel War upon them. He was purſu'd by his Enemies, and not being in a Condition to withſtand them, he retir'd

The Sea opens for him.

tir'd to the Sea, which open'd a Way for him to paſs through the midſt of it, and then ſwallow'd thoſe that purſu'd him. Thus it was he eſcap'd the Torments prepar'd for him.

After this, who can queſtion, but that the *Indians* had ſome Knowledge of *Moſes*, under the Name of *Vichnou*, metamorphos'd into *Chrichnen*; but they have added to the Knowledge of that famous Leader of God's People, that of ſeveral Cuſtoms, which he has deſcrib'd in his Books, and of ſeveral Laws he eſtabliſh'd, and the Obſervation whereof continu'd after him.

Jewiſh Cuſtoms.

Among thoſe Cuſtoms, which the *Indians* can have had from none but the *Jews*, and which ſtill continue in the Country, I reckon their frequent Bathing, their Cleanſings, an extraordinary Horror for dead Bodies, by touching of which they believe themſelves defil'd, the diſtinct Order, and the difference of Races, the inviolable Law, which prohibits marrying out of their peculiar Tribes, or Races. I ſhould never have done, did I go about to ſum up all Particulars. I ſtick to ſome Remarks, which are not altogether ſo common in the Books of the Learned.

I knew a *Brachman* reckned of great Capacity among the *Indians*, who told me the following Story, the Meaning whereof he did not comprehend himſelf, as long as he continu'd in the Darkneſs of Idolatry. The *Indians* perform a Sacrifice, call'd *Ekiam*, which is the moſt noted of all that are perform'd in *India*; in it they offer a Sheep, at it they recite a Prayer, in which the following Words are pronounc'd with a loud Voice, *When will it be that the Saviour will be born? When will it be that the Redeemer will appear?*

Sacrifice of a Sheep.

This

This Sacrifice of a Sheep ſeems to me very much to allude to that of the Paſchal Lamb; for it is to be obſerv'd, as to that Particular, that as the *Jews* were all oblig'd to eat Part of the Victim, ſo the *Brachmen*, tho' they are not allow'd to eat any Fleſh, are diſpenc'd with on the Day of the Sacrifice of *Ekiam*, and oblig'd by the Law to eat of the Sheep ſo ſacrific'd, and which they divide among themſelves. *Reſembles the Paſchal Lamb.*

Several *Indians* worſhip Fire, and even their Gods have offer'd Sacrifice to that Element. There is a peculiar Precept for the Sacrifice of *Oman*, by which it is ordain'd always to keep up the Fire, and never to ſuffer it to go out. He who aſſiſts at the *Ekiam*, is oblig'd to put Wood to the Fire every Morning and Evening, to feed it. This nice Care anſwers exactly enough to the Command given in *Leviticus*, Chap. 6. Ver. 12, 13. *And the Fire upon the Altar ſhall be burning in it, it ſhall not be put out, and the Prieſt ſhall burn Wood on it every Morning. The Fire ſhall ever be burning upon the Altar, it ſhall never go out.* The *Indians* have done ſomething more in regard to the Fire. They caſt themſelves headlong into the midſt of Flames. You will think, my Lord, as I do, that they would have done much better in not adding this cruel Ceremony to what the *Jews* had taught them as to this Particular. *Perpetual Fire.*

The *Indians* have alſo an extraordinary Notion of Serpents. They believe thoſe Creatures have ſomething Divine, and that the Sight of them is fortunate. Thus many worſhip Serpents, and pay them the moſt profound Reſpect; but thoſe ungrateful Animals, do not forbear biting their Worſhippers after a cruel Manner: Had the Brazen Serpent, which *Moſes* ſhow'd to the People of God, and which heal'd by only looking *Serpents worſhip'd.*

looking on it, been as cruel as the *Indian* living Serpents, I queſtion, whether the *Jews* would ever have been tempted to worſhip it.

Charity toward Slaves.

In fine, my Lord, let us add the Charity the *Indians* have for their Slaves. They treat them almoſt as well as their own Children; they take great Care to educate them well; they ſupply them bountifully with all Things; they want for nothing, either as to Cloathing, or Suſtenance; they marry them, and ſeldom fail to make them free. Does not this look as if *Moſes* had preſcrib'd the Precepts we read in *Leviticus* as to this Point, to the *Indians*, as well as to the *Jews*?

What likelihood is there then, my Lord, that the *Indians* had not formerly ſome Knowledge of the Law of *Moſes*? What they farther add, concerning their Law and their Legiſlator *Brama*, ſeems to me evidently to remove all Doubt that might occur as to this Particular.

Brama *Law-giver.*

Brama gave the Law to Men. It is that *Vedam*, or Book of the Law, which the *Indians* look upon as infallible. It is, according to them, the Word of God, dictated by the *Abadam*, that is, by him who cannot be miſtaken, and who eſſentially tells the Truth.

Vedam *the Law.*

The *Vedam*, or the Law of the *Indians*, is divided into four Parts; but, according to the Opinion of ſeveral learned *Indians*, there was formerly a Fifth, which has been loſt by Length of Time, and could never be recover'd.

Reſpect for the Law.

The *Indians* have an inconceivable Eſteem for the Law they have receiv'd from their *Brama*. The profound Reſpect with which they hear it repeated, the Choice of proper Perſons to read it, the Preparations to be made in Order to it, and an Hundred more ſuch Circumſtances, are

are perfectly agreable to what we know of the *Jews*, in relation to the Holy Law, and to *Moſes*, who reveal'd it to them.

The Misfortune is, my Lord, that the Reſpect the *Indians* have for their Law, is carry'd ſo far, that they keep it from us as a Myſtery never to be approach'd to. I have nevertheleſs learnt enough of ſome of their Doctors, to make you ſenſible, that the Books of the pretended *Brama*'s Law, are an Imitation of *Moſes*'s *Pentateuch*.

The firſt Part of the *Vedam*, which they call *Irrouvedam*, treats of the firſt Cauſe, and of the Manner how the World was created. What they have told me moſt ſingular, in relation to our Subject, is, that in the Beginning there was nothing but God and the Water; and that God mov'd upon the Waters. It is eaſy enough to obſerve how much that reſembles the firſt Chapter of *Geneſis*. *First Book of Brama, of the Creation.*

I have been told by ſeveral *Brachmans*, that in the third Book, which they call *Samavedam*, there are many Precepts of Morality; that ſeems to me to anſwer the Moral Precepts ſcatter'd about in *Exodus*. *The third Morality.*

The fourth Book, which they call *Adarana-vedam*, contains the different Sacrifices they are to offer, the Qualifications requiſite in the Victims, the Manner of building the Temples, and the ſeveral Feſtivals that are to be obſerv'd. This, without much divining, may be a Notion taken from the Books of *Leviticus* and *Deuteronomy*. *The fourth, of Sacrifices.*

In Concluſion, my Lord, that nothing may be wanting to the Parallel; as it was on the famous Mountain of *Sinai* that *Moſes* receiv'd the Law, ſo was it on the renowned Mountain of *This Law given on a Mountain.*

Mahamerou, that *Brama* had the *Vedam* of the *Indians*. This Mountain of *India* is the ſame the *Greeks* call'd *Meros*, where they ſay *Bacchus* was born, and which was once the Manſion of the Gods. The *Indians* to this Day ſay, that this Mountain is the Place, where the *Chorchams*, or the ſeveral Paradiſes they own are plac'd.

Will it not be proper, my Lord, that having ſaid enough concerning *Moſes* and his Law, we ſhould add ſomething concerning that Prophet's Siſter *Miriam*. If I am not much miſtaken, her Hiſtory has not been altogether unknown to our *Indians*.

Lake houni *reſembles* Miriam.

The Scripture tells us, that *Miriam*, after the miraculous paſſing of the Red Sea, aſſembled the *Iſraelite* Women, took muſical Inſtruments, and fell a dancing with her Companions, and ſinging the Praiſes of the Almighty. Here follows an Account nothing unlike, which the *Indians* give of their famous *Lakehoumi*. That Woman, as well as *Miriam*, Siſter to *Moſes*, came out of the Sea, after a miraculous Manner. No ſooner had ſhe eſcap'd the Danger, wherein ſhe had like to have periſh'd, then ſhe made a magnificent Ball, at which all the Gods and Goddeſſes danc'd to the Muſick of Inſtruments.

It would be eaſy for me, my Lord, to leave the Books of *Moſes*, and running over the hiſtorical Books of Scripture to find in the Traditions of our *Indians* enough to continue my Parallel; but I fear that too much Exactneſs would be tireſome to you. I will reſt ſatisfy'd with telling you one or two Stories more, which have touch'd me moſt, and ſute beſt with my Subject.

The

The first which occurs is, that the *Indians* spread abroad under the Name of *Arichandiren*. He was a very ancient King of *India*, and bating the Name, and some few Circumstances, will appear, rightly taken, to be the *Job* of the Scripture.

The Gods met one Day in their *Chorcam*, or Paradise of Delight. *Devendiron* the God of Glory, presided in that great Assembly. There was present a mighty Throng of Gods and Goddesses; the most famous Penitents had also a Place there, and chiefly the seven prime Anchorites. *Arichandiren resembles Job.*

After some indifferent Discourse, this Question was put: Whether there were a faultless Prince among Mankind? Almost all the Congregation affirm'd there was not one, but who was subject to many Vices, and *Vichouva-moutren* headed that Party; but the renowned *Vachichten* was of another Opinion, and positively maintain'd, that King *Arichandiren*, his Disciple, was a blameless Prince. *Vichouva-moutren*, who being of an imperious Temper, cannot endure to be contradicted, flew out into a great Passion, and assur'd the Gods, that he would soon make them sensible of that pretended perfect Prince's Failings, if they would forsake him.

Vachichten accepted the Challenge, and it was agreed, that he of them two who got the better, should resign to the other all the Merits of a long Penitance. Poor King *Arichandiren*, fell a Sacrifice to this Controversy. *Vichouva-moutren* put him upon all Tryals. He reduc'd him to extreme Poverty, depriv'd him of his Kingdom, destroy'd the only Son he had, and even took away his Wife *Chandirandi*. *His Tryals.*

His Reward.

Notwithſtanding all theſe Misfortunes, the Prince perſiſted in the Practice of all Virtue, with ſuch an even Temper as the Gods themſelves would not have ſhown, who try'd him ſo ſeverely, and therefore they rewarded him in moſt ample Manner. The Gods embrac'd him, one after another; even the Goddeſſes complimented him; his Wife was reſtor'd to him, and his Son brought to Life again. *Vichouva-moutren*, according as had been agreed, yeilded up all his Merits to *Vachichten*, who made a Preſent thereof to King *Arichandiren*, and the conquer'd God, much againſt his Will, began again a long Pennance, to ſecure himſelf, if poſſible, a good Store of Merits.

The ſecond Story I have to tell your Lordſhip, contains ſomething more diſmal, and much better reſembles a Paſſage of the Life of *Sampſon*, than the Fable of *Arichandiren* does the Hiſtory of *Job*.

Ramen *like* Sampſon.

The *Indians* affirm that their God *Ramen* once undertook to conquer *Ceilon*, and tho' a God, he thought fit to make uſe of this Stratagem. He rais'd an Army of Monkeys, and appointed for their General a noted Monkey, whom they call *Anouman*. He caus'd his Tail to be wrapp'd up in ſeveral Pieces of Cloth, over which great Veſſels of Oyl were pour'd out; then they ſet Fire to it, and that Monkey running through the Country, among the Corn, the Woods, the Towns and Villages, fir'd them all. He burnt all that ſtood in his Way, and reduc'd almoſt the whole Iſland to Aſhes. After this Expedition, there could not be much Difficulty in the Conqueſt, and there was no Need of the Power of a God to ſucceed in the reſt.

I have,

I have, perhaps, inſiſted too long upon the Conformity of the Doctrine of the *Indians*, with that of God's People. I ſhall diſcharge my ſelf by ſomewhat abridging what I have ſtill to add, in Relation to a ſecond Point, which I have reſolv'd, as well as the firſt, to ſubmit to your diſcerning Judgment and Penetration. I will confine myſelf to ſome ſhort Reflections, which perſuade me, that the *Indians*, high up in the Country, have had Knowledge of the Chriſtian Religion ever ſince the firſt beginning of the Church, and that they, as well as the Inhabitants of the Coaſt, were inſtructed by St. *Thomas*, and by the firſt Diſciples of the Apoſtles.

I will begin with the confuſe Notion the *Indians* ſtill retain of the adorable Trinity, which was formerly preach'd to them. I have already given your Lordſhip an Account of the three Principal *Indian* Gods, viz. *Brama*, *Vichnou* and *Routren*. Moſt of the Gentils ſay, they are really three diſtinct Deities, and actually ſeparated; but many *Nianigueuls*, or ingenious Men, affirm, that thoſe three Gods, diſtinct in Appearance, are in Reality but one God; that this God is call'd *Brama*, when he creates and exerciſes his own Omnipotency; that he is call'd *Vichnou*, when he preſerves created Beings, and gives us Tokens of his Goodneſs; and laſtly, that he takes the Name of *Routren*, when he deſtroys Towns, when he puniſhes the Wicked, and makes us feel the Effects of his juſt Indignation. *Indian Notion of the Trinity.*

But a few Years ago, a *Brachman* thus expounded his Notion of the fabulous Trinity of the Pagans: We are to repreſent to our ſelves, ſaid he, God and his three ſeveral

Names, which anſwer to his three principal Attributes, much in the Nature of thoſe Triangular Pyramids we ſee rais'd before the Gates of ſome Temples.

You are ſenſible, my Lord, that I do not pretend to tell you this Imagination of the *Indians* anſwers exactly to the Truth which Chriſtians profeſs; but, however, it makes us ſenſible that they once had a clearer Light, and that they are grown darker, by Reaſon of the Difficulty which occurs in a Myſtery ſo far above Man's weak Reaſon.

Incarnation, how repreſented by the Indians?

Their Fables come yet nearer in what relates to the Myſtery of the Incarnation; but in the main the *Indians* agree, that God took Fleſh ſeveral Times. They almoſt generally agree in attributing thoſe Incarnations to *Vichnou*, the ſecond God of their Trinity, and, according to them, that God never took Fleſh, but he did it in the Quality of Saviour and Deliverer of Men.

Waſhing like Baptiſm.

You ſee, my Lord, I am as brief as poſſible, and proceed to what relates to our Sacraments. The *Indians* ſay, that bathing in certain Rivers waſhes away all Sins, and that ſuch myſterious Water does not only cleanſe the Body, but alſo purifies the Soul, after an admirable Manner. May not that be ſome Remnant of the Notion formerly given them of holy Baptiſm.

Something like the Word Euchariſt.

I had not taken Notice of any thing alluding to the holy Euchariſt, but a converted *Brachman* made me reflect, ſome Years ago, upon a Circumſtance conſiderable enough to deſerve a Place here. The Remains of the Sacrifices, and the Rice that is diſtributed in the Temples to be eaten, retain, among the *Indians*, the Name of *Prajadam*. The *Indian* Word in our

Language

Language ſignifies *Divine Grace*, which is the ſame we expreſs by the *Greek* Word Euchariſt.

It is a Sort of Maxim among the *Indians*, that he who confeſſes his Sins, ſhould receive Pardon; *Cheida param chounal Tiroum.* They celebrate a Feſtival every Year, during the which they go make their Confeſſion on the Bank of a River, to the End their Sins may be quite wip'd away. In the famous Sacrifice of *Ekiam*, the Wife of him who preſides is oblig'd to make her Confeſſion, to be particular in the Account of her moſt humbling Faults, and to tell even the Number of her Sins. *Confeſſion.*

An *Indian* Fable, which I have been told, will farther corroborate my Conjectures.

When *Chrichnen* was in the World, the famous *Dreupadi* was Wife to five renowned Brothers, all of them Kings of *Madure*. One of thoſe Princes upon a certain Day, ſhot an Arrow at a Tree, which ſtruck down an admirable Fruit. The Tree belong'd to a Penitent of great Note, and had ſuch a Quality, that it bore one Fruit every Month, and that Fruit gave ſo much Strength to the Perſon who eat it, that he had no Occaſion for any other Nouriſhment during the Month. But the Curſe of Penitents being much more dreaded in thoſe remote Times than that of the Gods, the five Brothers were under much Apprehenſion of ſome Imprecation from the Hermit. They therefore intreated *Chrichnen* to aſſiſt them in that dangerous Conjuncture. The God *Vichnou* metamorphos'd into *Chrichnen*, told them, and *Drapandi*, who was alſo preſent, that he knew but one Way to make Amends for ſo great an Evil, which was to make an entire Confeſſion of *Fable about it.*

of all the Sins of their whole Life; that the Tree from which the Fruit fell was ſix Cubits high, that the Fruit would riſe up one Cubit in the Air, as each of them made their Confeſſion, and at the End of the laſt it would faſten again to the Tree, as it was before.

It was a harſh Remedy, but it muſt be apply'd, or they expos'd to the Penitents Curſe. The five Brothers ſet their Reſolution, and conſented to diſcover all. The Difficulty conſiſted in bringing the Woman to do ſo too, and it coſt much Trouble to prevail on her. When it came to the Point of telling their Faults, ſhe found no Inclination to make the Diſcovery, but was for keeping her own Council; however, after much earneſt repreſenting to her the fatal Conſequences of the *Sanias*, ſo the *Indians* call their Penitents, his Curſe; they made her promiſe whatſoever they deſir'd.

Having got this Aſſurance, the eldeſt of the Princes began that heavy Ceremony, and made a moſt exact Confeſſion of all his Life Time. As he ſpoke the Fruit mounted up of it ſelf, and was rais'd but one Cubit at the End of the ſaid firſt Confeſſion. The four other Princes went on after their elder Brother's Example, and the ſame Prodigy was continu'd; that is, at the End of the Confeſſion of the fifth the Fruit was exactly five Cubits high.

There wanted but one Cubit; but the finiſhing Stroke was reſerv'd for *Draupadi*. After much ſtrugling ſhe began her Confeſſion, and the Fruit aſcended by Degrees. She pretended ſhe had done, and ſtill there wanted half a Cubit, for the Fruit to joyn the Tree again, from which it had fallen. It was a plain Caſe that ſhe had forgot, or rather conceal'd ſomething.

The

The five Brothers intreated her not to ruin herſelf by a pernicious Baſhfulneſs, and not to involve them in her Misfortune. Their Prayers were of no Effect; but *Chrichnen* coming in to their Aſſiſtance, ſhe reveal'd a Sin committed by Thought, which ſhe would have conceal'd. No ſooner had ſhe done, but the Fruit concluded its wonderful Aſcent, and of itſelf went and clove to the Branch on which it had hung before.

With this Tale I will put an End to the long Letter, I have taken the Liberty to write to your Lordſhip. I have therein given you an Account of what I have learnt among the People of *India*, formerly, in all likelihood Chriſtians, and fallen again long ſince into the Darkneſs of Idolatry. The Miſſioners of our Society, following the Steps of St. *Francis Xaverius*, have been for a Century paſt, labouring to bring them back to the Knowledge of the true God, and the Purity of the Goſpel Worſhip.

You ſee, my Lord, that at the ſame Time we endeavour to make theſe wretched People ſenſible of the Eaſineſs of the Yoke of JESUS CHRIST, we alſo ſtrive to ſerve the learned of *Europe*, in ſome Meaſure, by the Diſcoveries we make in theſe Countries, which are not well known to them. It is your Lordſhips Part, by your profound Penetration, and your continual Converſation with Men learned in Antiquity, to ſupply what may be wanting on our Part, as to what Light we gain among theſe People. If theſe new Diſcoveries be of any Uſe for the Advancing of Religion, no Man knows better how

to

to improve them than you. I am with the most profound Respect

MY LORD,

Your Lordship's

most Humble

and most Obedient Servant

BOUCHET, Missioner

of the Society of *JESUS*.

A LET-

A LETTER FROM *F. BOUCHET,*

Miſſioner of the SOCIETY of *JESUS* in *India,*

TO

F. BALTUS,

Of the ſame SOCIETY.

REVEREND FATHER,

I Have read your Anſwer to the Hiſtory of Oracles, with incredible Satisfaction. The falſe Reaſons on which the dangerous Syſtem you have undertaken to deſtroy was grounded, can be no better confuted than you have done.

You have undeniably prov'd, that the Devils formerly gave out their Oracles by the Mouths of

of the falſe Prieſts of the Idols, and that thoſe Oracles have ceas'd as Chriſtianity has been ſpread abroad in the World on the Ruins of Paganiſm and Idolatry.

Tho' it be a difficult Matter to add any thing to ſo many convincing Proofs as your Book is fill'd with, and which you have drawn from the Works of the Fathers of the Church, and even from the Pagans; yet, I do affirm I can furniſh you with a new Demonſtration, to back the Opinion you maintain, againſt which nothing reaſonable can be objected. It is not, as yours are, taken from the Monuments of Antiquity; but from that which frequently happens before our Eyes, in the Miſſions of *Madure* and *Carnate*, and whereof I have been myſelf a Witneſs.

I have had the Advantage of devoting the beſt Part of my Life to the preaching of the Goſpel among the *Indian* Idolaters, and have, at the ſame Time had the Satisfaction to obſerve, that ſome of thoſe Prodigies which contributed to the Converſion of Pagans in the Days of the Primitive Church, are daily repeated, among thoſe Chriſtian Congregations we have the good Fortune to found in the midſt of unbelieving Countries.

Devils ſtill deliver Oracles in India.

We ſtill find ſenſible Proofs of two Truths you have ſo well eſtabliſh'd in the Sequel of your Work. For, in the firſt Place, it is certain, that the Devils to this Day deliver Oracles in *India*, and that they do it, not by Means of the Idols, which would be liable to Fraud and Illuſion, but by the Mouths of the Prieſts of thoſe very Idols, or ſometimes of thoſe who are preſent, when thoſe Devils are call'd upon. In the next Place, it is no leſs true, that the

Oracles

Oracles begin to ceaſe in this Country, and that the Devils grow Dumb and loſe their Power, by Degrees, as the ſaid Country receives the Light of the Goſpel. Some Time ſpent in the Miſſion of *India* is ſufficient to convince any Man of the Truth of theſe two Propoſitions.

If it ſhall pleaſe the Almighty to reſtore me to that dear Miſſion, which I left againſt my Will, and to which I am immediately to return, there to ſpend the Remainder of my Health and Life, I will ſend you a more ample Account of ſome particular Anſwers, and of certain Oracles, which cannot have been deliver'd by any but the Devil. It ſhall ſuffice for the preſent to offer you ſome general Proofs, which cannot but be acceptable to you.

Prieſts or others poſſeſs'd.

To begin, it is a Matter of Fact, which no Man in *India* makes any Doubt of, and which the Evidence of it does not allow to be call'd in Queſtion, that the Devils deliver Oracles, and that thoſe Evil Spirits poſſeſs the Prieſts that call upon them, or even indifferently any of thoſe who are preſent, and Partakers in thoſe Spectacles. The Prieſts of the Idols have abominable Prayers to addreſs themſelves to the Devil, when they conſult him upon any Event; but Woe be to that Man the Devil makes choice of as his Organ. He puts all his Limbs into an extraordinary Agitation, and makes him turn his Head after a moſt frightful Manner. Sometimes he makes him ſhed Abundance of Tears, and fills him with that Sort of Rage and Enthuſiaſm, which was formerly among the Pagans, as it is ſtill among the *Indians*, the Token of the Devils Preſence, and the Prelude to his Anſwers.

As

As ſoon as thoſe Signs of the Succeſs of the Prayers, or Charms, appear, either in the Prieſt, or any other of the By-ſtanders, they draw near to the Perſon poſſeſs'd, and put Queſtions to him relating to the Succeſs of the Affair in Hand. Then the Devil delivers himſelf by the Mouth of the Man he has enter'd into. The Anſwers are commonly ſuch as will bear a double Meaning, when the Queſtions put relate to Futurity. Nevertheleſs he hits right often enough, and anſwers ſo exactly, that the moſt clear ſighted are at a loſs; but ſtill there is enough, as well in the Ambiguity of certain Anſwers, as in the Exactneſs of others to convince a Man, that the Devil is the Author of them; for after all, as diſcerning as he is, Futurity, when it depends on a Free Cauſe, is not certainly known to him; and on the other Hand, his Conjectures being commonly very well grounded, and his Knowledge far above ours, it is no wonder he ſhould ſometimes hit off a Thing upon Occaſion, when the ſharpeſt and moſt ingenious Man would vary much from his Thoughts.

Counterfeiting of being poſſeſs'd.

I do not pretend to deny, but that the Prieſts of the Idols, in Imitation of the Oracles really deliver'd by the Devils, do ſometimes artfully counterfeit Perſons poſſeſs'd, and give ſuch Anſwers as they are able to thoſe that conſult them; yet, after all, that Diſſimulation, is, as I have told you, only an Imitation of the Truth; beſides that, the Devil is generally ſo ready to anſwer their Summons, that they ſeldom ſtand in need of Fraud. I do not propoſe to bring you a great Number of Examples, but accept of this one, which occurs to my Memory, and which, in my Opinion ought to

convince

convince every Man of Senſe, that the Devil has really a Part in the Oracles given in *India*.

Strange Story of an Indian poſſeſs'd.

On the Way from *Varongapatti* to *Calpaleam* ſtands a famous Temple, by the *Indians* call'd *Changandi*. To the Eaſtward of that Temple, and at about half a Leagues Diſtance from it, is a pretty populous Town, renowned for the Paſſage I am going to relate. One of the Inhabitants of this Town was highly favour'd by the Devil; to him he moſt freely imparted himſelf, in ſo much as to poſſeſs him upon a certain Day every Week, delivering by his Mouth moſt ſurprizing Oracles. The People throng'd to his Houſe to conſult him. However, notwithſtanding the Honour paid him on Account of the Diſtinction the Devil made of his Perſon, he began to grow weary of his Employment. The Devil, who brought him ſo many Viſits grew troubleſome, he never ceas'd, but he put him to abundance of Pain at parting, and the poor Wretch might make Account that he was ſure one Day in every Week to endure a violent Diſtemper. Something ſtill more vexatious afterwards hapned to him; for the Devil, who by his Means gain'd the Dependency and Adoration of an innumerable Multitude of *Indians*, reſolv'd to remain ſeveral Days poſſeſs'd of him, in whom he found himſelf ſo highly honour'd. Neither did he ſtay long away when gone, and ſeem'd to go and come to no other End than to renew the Dread he occaſion'd at his coming, and to repeat the Torments that attended at his Departure. His frequent and tedious Viſits proceeded ſo far, that the miſerable *Indian* found himſelf quite diſabled from providing for his Family, which yet

yet could not ſubſiſt without him. His Kindred being much diſturb'd repair'd to ſeveral Temples, to beg of the falſe Gods to give a Check to, or at leaſt eaſe the Violence of that wretched Spirit; but thoſe pretended Deities, had too good an Underſtanding with the Devil, againſt whom their Aſſiſtance was implor'd, to grant any thing to his Diſadvantage. Thus nothing of what was ſu'd for could be obtain'd; the Devil became more outrageous, and continu'd as he had done before, to deliver his Oracles by the Mouth of his old Hoſt, with only this Difference, that he tormented him much more violently, and at laſt gave Cauſe to apprehend that he would be the Death of the poor Man.

The Caſe being almoſt deſperate, it was concluded, there could be no other Remedy, but to make Application to him that did the Miſchief. It was ſuppos'd, that he would vouchſafe to give an Oracle in Favour of a Wretch, by whoſe Means he deliver'd ſo many others. Accordingly, one Saturday in the Evening, they put the Queſtion to him, to know, whether he would not depart, and what he requir'd for ſhortning the Number of his Viſits, and eaſing the Severity of them. The Oracle anſwer'd, in a few Words, That if they would carry the Patient the next Monday to *Changandi*, he ſhould be tormented no more, nor receive any further Viſits.

His Orders were punctually executed, in Hopes that the unfortunate Fellow would be deliver'd. He was carry'd to *Changandi* on the Eve of the Day appointed by the Devil; but was worſe tormented there than he had ever been; he was heard to cry out in a moſt dreadful Manner,

like

like one in moſt grievous Torture; yet at the ſame Time, nothing appear'd outwardly, and all the Comfort they had was, that the Time appointed by the Oracle was not yet come. At length, when Monday came, the Oracle was literally fulfill'd, but after a very different Manner than had been expected; for the Penitent expir'd, with moſt dreadful Convulſions, after having loſt abundance of Blood at the Noſe, Ears and Mouth; which in *India* is the uſual Sign of a Diſtemper and Death, occaſion'd by being poſſeſs'd. Thus the Devil made good his Oracle, aſſuring that the wretched Man ſhould ceaſe to be ſick, and to receive his Viſits.

It is eaſy to imagine, what a Conſternation thoſe preſent were in, at ſo tragical an Event. I do aſſure you, no Man then did in the leaſt ſuſpect there was any Fraud in the Poſſeſſion of that *Indian*, or in the Oracles he had ſo long deliver'd. Nor do I believe our moſt hardned Criticks can fancy it is poſſible to carry on Diſſimulation ſo far; at leaſt the poor Wretch's Wife was not of that Opinion. The ſudden and violent Death of her Husband was ſuch a Stroke to her, that ſhe abjur'd Idolatry and the Worſhip of the Devil, to whom her Conſort had fallen an unhappy Victim. She took Care to be inſtructed as ſoon as poſſible, and was baptiz'd at *Calpaleam*. There I have myſelf often heard her Confeſſion, and ſeveral Times made her repeat this Story, in the Preſence of the Idolaters, but oftner in the Preſence of the Chriſtians, who reſorted to our Church.

Diſcoverers of Thefts.

I will now proceed to other Matters, about which the Devils are very frequently conſulted in *India*. Among all Deliverers of Oracles, thoſe

are certainly moſt in Reputation, who undertake to diſcover Thefts and Robberies, which cannot otherwiſe be found out. After trying all common and natural Means, they have Recourſe to this, and to the great Misfortune of thoſe poor Idolaters, the Devil is but too ſerviceable to them in this Point. Amazing Things have hapned as to this Particular, in my Time; I will mention one which you may depend upon.

A notable Story to that Effect.

Some Jewels of great Value had been ſo dexterouſly and ſecretly ſtolen from the General of of the Army of *Madure*, that he who had done it ſeem'd to be out of the Reach of Suſpicion. Thus, whatſoever Means could be us'd to find out the Theif there could not be the leaſt Indication of him. A young Man at *Tícherapali*, who was one of the moſt famous Diviners in the Country, was conſulted. He having invok'd the Devil, ſo exactly deſcrib'd the Theif, that it was no difficult Matter to know him. The Wretch, who had been ſo far from being call'd in Queſtion, that no Man had ever ſuſpected him, could not ſtand out againſt the Oracle; he own'd his Crime, and proteſted there was nothing natural in the Manner of diſcovering his Theft.

How to find a Thief among many ſuſpected.

When ſeveral Perſons are ſuſpected of a Theft, and no one of them can be particularly convict'd; this is the Method they take to find out the Criminal. The Names of each of thoſe ſo ſuſpected are writ upon particular Bits of Paper, and orderly laid round in a Circle. Then the Devil is call'd upon, with the uſual Ceremonies, and they withdraw, after having ſhut up and cover'd the Circle, ſo that

no

no Man can come at it. Some Time after they return, discover the Circle, and he whose Name is found out of its proper Place is concluded to be the only guilty Person. This Sort of Oracle has so often and infallibly been serviceable to the *Indians*, for discovering of a Criminal among several Innocent Persons, with certainty, that it is Proof enough without any other to try a Man upon.

Divination by Dreams.

There is still another Way the Devils have for delivering themselves in *India*, and answering to the Questions put to them, which is in the Night, and by means of Dreams. It is true, this Way has seem'd to me more liable to Frauds; but after all, there occur in it such surprizing Things, and such singular Circumstances, that there is no Doubt but that the Devil has a considerable Share in it, and that he really makes Use of that Method to inform the Priests of the Idols who make it their Business to call upon him.

I give you but a few Instances of what I assert, not that they are rare in *India*, or that there are not frequently some to be met with, which are not to be call'd in Question; but the Thing itself is so far from being doubted in the Country, that no Man thinks of collecting them. However, if you desire more Particulars, I will not fail giving you that Satisfaction, as soon as it shall please God to restore me to my Christian Congregation at *Madure*, which I long for more ardently than I can well express.

Other Works of the Devil.

But after all, what Reason can there be to doubt of the Devil's delivering Oracles in *India*, since we have such convincing Proofs,

that they perform an infinite Number of other Things, which are far above the Power of Man. For Example, thoſe who deal with the Devil are often ſeen to ſupport alone, and without any Reſt, an Arbour, made of the Branches of Trees cut off, and no where faſtned together: Others raiſe up into the Air a Sheet, which is extended to his whole Length and Breadth, by which they prove that the Devil is really familiar with them. Some in the Preſence of all the People, drink off great Veſſels full of Blood, containing ſeveral *Paris* Pints, without being the leaſt diſturb'd by it.

I have been alſo told by a Man of Credit, and who may ſafely be believ'd, that he hapned accidentally to be preſent in a Company, where he was Witneſs to the Fact I am going to relate, A ſolid Body, as tall as a Man, had been made faſt in one Part of a little Room, and ſo fix'd to the Wall, that there was no removing of it without much Difficulty; nevertheleſs it was ſeen to break looſe of itſelf, and to move forward a conſiderable Way, from the Place, where it had been faſtned, without any Perſon touching, or ſo much as coming near it. Add to this, that the Devil, ever true to himſelf in all Ages and in all Places, often requires of thoſe who deal with him the moſt abominable Sacrifices, and ſuch as Mankind muſt have a Horror for; but which at the ſame Time are moſt proper to pleaſe his malignant Nature.

In ſhort, what would our Unbelievers in *Europe*, I mean thoſe People, whom an extravagant Spirit of Criticiſm renders incredulous, to Things the beſt atteſted, when it is for their Advantage not to believe them; what would they

they think, I ſay, if they were, as we are Eye Witneſſes of the cruel Tyranny the Devil exerciſes over the Idolaters in *India*? Thoſe wicked Spirits ſometimes preſs down their Heads ſo low, and make them turn their Arms and Legs behind them in ſuch a Manner that their Bodies are like a Ball, which puts them to moſt intolerable Pain. In vain are they carry'd to the Temples of the Idols to receive ſome Eaſe; it is not there they muſt expect to find it. Our Churches and our Chriſtians are the only Remedy againſt that miſerable Oppreſſion, by which it appears, that the Devils are the only Occaſion of the unſpeakable Pains thoſe poor Creatures have endur'd.

You ſee I have a little digreſs'd from the Point of Oracles, which is the main Subject of my Letter; yet I do not believe you will think this Digreſſion altogether uſeleſs. When Men are once convinc'd, that the Devils have a certain Power over the Idolater, which is beyond all Controverſy, they will be the better diſpoſed to believe what I have already had the Honour of telling you, in relation to the Oracles the Devils deliver among the *Indians*; and I am fully perſuaded, that no Perſon whoſe Faith is untainted, as to the Exiſtence of Devils, can make a Scruple about the laſt Article.

To proceed, here is nothing of Caves, or ſubterraneous Places, nor is there need of furniſhing the Prieſts of the Idols with Sir *Samuel Moreland*'s ſpeaking Trumpets to raiſe their Voices, or to multiply the Sound. Not but that the *Indian* Prieſts are crafty enough to find out all Means to impoſe upon the People, and to ſubſtitute falſe Oracles inſtead of ſuch as the

Devil might refuſe to afford them; but they are not put to that Trouble, and I have already given you to underſtand, that the Devils are but too true to them. As it is true that thoſe wicked Spirits deliver Oracles in *India*, ſo would it be ridiculous to ſuppoſe that thoſe Oracles proceeded from the Mouths of Statues in this Country, as has been inſinuated of the Oracles of paſt Ages. You have demonſtrated how groundleſs that Conjecture is, by Teſtimonies of Antiquity, and even by the Ridiculouſneſs that is inſeparable to it; but as for *India*, there are as many Witneſſes of the contrary, as there are Idolaters and even Chriſtians in the Country. It is moſt certain, that in ſo many Years as I have liv'd among theſe People, I never heard that any Idol ſpoke, and yet I have ſpar'd no Pains to be thoroughly inform'd in what relates to the Idols and thoſe who worſhip them.

Monſtrous Statues.

That which appears moſt convincing, is, that nothing would have been more eaſy than to find out that Expedient, had not the Devils themſelves deliver'd their Oracles by the Mouths of Men. There are Statues in *India* of a prodigious Bulk and Height, and they are all hollow within; they are thoſe that ſtand at the Entrance into the Pagan Temples; they ſeem to have been made on Purpoſe to favour the Impoſtures of the Idol Prieſts, if there had been Occaſion to have Recourſe to them; but in Reality that would be too viſible a Bait, and I can ſcarce believe any *Indian* would ſuffer himſelf to be taken with it. I will recount ſome Examples, which will inform you, what the Prieſts of the *Indians* can do in Point of Impoſtures, but which, at the ſame Time, will convince

convince you, that they have to do with People that are not eaſily to be gull'd by their Frauds. By it you will judge, that ſince it is ſo receiv'd, and ſo univerſal an Opinion in *India*, that the Devils deliver Oracles there, it is not certainly grounded on the Cheats of ſome particular Perſons, nor on the too great Credulity of the Common People.

Fraud of Indian Prieſts.

It is ſome Years ſince, a King of *Tanjaour*, who was much affected to the Idols, felt his former Devotion to become colder and colder by Degrees, till then he had very regularly viſited a famous Temple, call'd *Manarcovil*, every Month. He there us'd to give plentiful Alms to the Prieſts of the Temple, and you may imagine, that ſo generous a Devotion could not but be very acceptable to them. But what an Affliction was it, when they perceiv'd that the Prince abandon'd their Temple. I fancy, they would have better born with his keeping away, if he had but continu'd to ſend the Sums he us'd to diſtribute among them. The Miſchief was, that they were at once depriv'd of the Honour of ſeeing the Prince, and of the Profit that accru'd from his Viſits. Upon this the *Brachmans* aſſembled, and that being a Matter of the higheſt Conſequence for them, they long conſulted together, what Courſe to take. The Buſineſs in Hand, was to oblige the Prince to viſit the Temple of *Manarcovil*, according to his former Cuſtom; if they could be ſo fortunate as to ſucceed in that Particular, they queſtion'd not but that his Bounty would be the ſame it had been before.

This was the Stratagem they agreed on, and reſolv'd to make Uſe of. They ſpread

abroad a Report, throughout all the Kingdom, that *Manar*, ſo the Idol was call'd, labour'd under ſome great Affliction, that he was ſeen to ſhed Tears, and that it was neceſſary the King ſhould be inform'd of it. The Affliction of their God, they ſaid, proceeded from the Contempt the Prince ſeem'd to ſhow for him; that *Manar* had always lov'd and protected him; that he was now under the diſmal Neceſſity of puniſhing him, for the Affront put upon him, and that it was the Compaſſion he ſtill had, which oblig'd him to ſhed thoſe Tears, they ſaw fall from his Eyes.

The King of *Tanjaour*, who was a good Pagan, and ſuperſtitious to exceſs, was frighted at this News. He look'd upon himſelf as a loſt Man, unleſs he immediately took Care to appeaſe the Wrath of the God *Manar*. Accordingly he repair'd to the Temple, attended by a great Croud of Courtiers; he fell down before the Idol, and obſerving it really to weep, he conjur'd the God to pardon his Neglect, and promis'd to repair with Intereſt the Injury his Tepidity might have occaſion'd to his Worſhip in the Minds of the People. In order to perform his Promiſe, he took the Courſe which was moſt likely to ſatisfy the *Brachmans*; for he immediately caus'd a thouſand Crowns he had brought for that Purpoſe, to be diſtributed among them. The poor Prince had not the leaſt Thought of ſuſpecting the Cheat put upon him by the *Brachmans*. The Statue ſtood clear from the Wall, and upon a Pedeſtal, which to the Prince was a Demonſtration of the Reality of that Prodigy, and in his Opinion the *Brachmans* were the honeſteſt People in the World.

The

The Officers that attended the Prince, were not altogether ſo credulous. One of them accoſted the King, as he was going out of the Temple, and told him, there was ſomething ſo extraordinary in that Incident, that he could not but ſuſpect a Fraud. The Prince flew into a Paſſion againſt the Officer, looking upon his Jealouſy as an abominable Impiety; however, by often inculcating the ſame Thing, the Officer at laſt obtain'd the Leave he ſo earneſtly begg'd to ſearch the Idol narrowly. He immediately return'd to the Temple, plac'd a Guard at the Gate, and took along with him ſome Soldiers he could confide in. He caus'd the Statue to be lifted off from a Sort of Altar, on which it ſtood, narrowly ſearch'd every Part, but was much ſurpriz'd that he could find nothing to make good his Conjecture. He had fancy'd there was a ſmall leaden Pipe, which ran from under the Altar into the Body of the Statue, and that through it they ſering'd Water, and ſo it dropp'd from it's Eyes. He could find nothing like it; but being ſo far ingag'd, he repeated his Search, and at length, by Means of an almoſt unperceivable Line, diſcover'd the joyning of the upper Part of the Head to the lower; he forcibly parted thoſe two Pieces, and in the Brain-pan found ſome Cotton ſteep'd in Water, which dropp'd down to the Idols Eyes.

Fraud of Brachmans diſcovered.

It was no ſmall Satisfaction to the Officer to find what he ſought after, nor was the Prince leſs amaz'd, when he beheld with his own Eyes, the Fraud of the *Brachmans*, who had ſo fouly impos'd on him. It put him into a violent Paſſion, and he immediately puniſh'd thoſe Deceivers. He firſt made them refund the Mony he had given, and oblig'd the *Brachmans* to pay a Fine

Fine of 1000 Crowns. A Man ſhould be ſenſible how fond thoſe People are of Mony, to make a true Judgment of the Grievouſneſs of that Penalty. Such a heavy Fine was much more inſupportable to them, than the ſevereſt corporal Puniſhment.

Can any one imagine that Men, who could contrive ſuch a Fraud as this, could not have found out the Secret of ſpeaking by the Mouth of their Idols, the Thing being ſo eaſy as I have demonſtrated to you; if they had thought it likely to take the Gentils, who conſult the Oracles, in that Snare; or if thoſe Oracles had not been always deliver'd in *India*, not by the Organ of the Statues, but by the Mouth of the Prieſts, whom the Devil puts into a Sort of Enthuſiaſtick Fury; or elſe by the Mouth of ſome of thoſe who are preſent at the Sacrifice, and who, much againſt their Wills, find themſelves more expert in the Art of Divining than they deſire.

What I tell you concerning the Manner of delivering of Oracles in *India*, is ſo univerſal throughout the Country, that whenſoever an Oracle is pronounc'd any other Way whatſoever, it is immediately ſuſpected to be fraudulent and deceitful.

Hidden Treaſure ſtolen.

Two Merchants, as our *Indians* inform us, had by mutual Conſent bury'd a Treaſure belonging to them both, in a very private Place; nevertheleſs the Treaſure was taken away; he who had done the Thing was the forwardeſt at aſſerting his Innocence, and calling his Partner Cheat and Thief, and even proceeded to proteſt he would clear himſelf by the Oracle of a famous God, the *Indians* worſhip under a certain Tree. On the Day appointed for that Purpoſe,

Purpoſe, the uſual Ceremonies were perform'd, for calling upon that pretended Deity; and it was expected, that ſome one of the Company would be poſſeſs'd by the God, or Devil, they were making their Addreſſes to; but they were much ſurpriz'd, when they heard a Voice come from the Tree, which declar'd him that was guilty of the Theft innocent; and laid it upon the unfortunate Merchant, who had never entertain'd ſuch a Thought. But it being a Thing never heard of in *India*, to have Oracles delivered after that Manner; thoſe who were appointed by the Court to be preſent at that Ceremony, gave Order, that before the Party accus'd were proceeded againſt, diligent Search ſhould be made, to diſcover whether there was not ſufficient Cauſe to ſuſpect that Oracle. The Tree was rotten within, and therefore, without any further Examination, they thruſt Straw into a Hole of the Tree, and ſet fire to it, that the Fire, or Smoke, might oblige the Oracle to talk after another Manner; ſuppoſing, as was ſuſpected, that ſome Perſon lay hid in the Body of the Tree. The Expedient ſucceeded, the Wretch, who did not expect ſuch a Tryal, did not think fit to ſuffer himſelf to be burnt; but cry'd out amain, that he would diſcover the whole Truth, begging they would remove the Fire, which began to burn him. They took Pity on him, and thus the Cheat was diſcovered.

Another Cheat diſcover'd.

Once more, it is a Thing beyond all Controverſy among the *Indians*, that the Trees and Statues cannot ſpeak. Thus much may happen ſometimes, that the Devils cauſe ſome little Idols to move when the Idolaters earneſtly beg it, and make uſe of the neceſſary Means to obtain

tain it. Here follows what the Chriſtians, who have formerly been very converſant with the Idolaters, have told me, in Relation to that Sort of Miracle wrought by the Devil.

Certain Penitents offer Sacrifices on the Edge of the Water, with much Ceremony. They draw a Circle of one or two Cubits Diameter, and round that Circle they place their Idols, in ſuch Manner that their Poſition may anſwer to the eight principal Points of the Compaſs. The Pagans believe that eight inferior Deities preſide over thoſe eight Parts of the World, equally diſtant from each other. They invoke thoſe falſe Deities, and from Time to Time it comes to paſs, that ſome one of thoſe Statues moves in the Preſence of all the Company, and turns about upon the very Spot where it is plac'd, without any Body coming near it. That is certainly done in ſuch Manner, that the Motion cannot be aſcrib'd to any other than the Operation of the Evil Spirit.

Idols mov'd by the Devil.

The *Indians* who perform that Sort of Sacrifices, ſometimes place in the Center of the Circle the Idol they deſign to ſacrifice to, and they think themſelves particularly favour'd by their God, if that little Statue happens to move of it ſelf. Very often, after they have made their ſacrilegious Prayers, appointed for that ſuperſtitious Operation, the Statues continue immoveable, and that is a very bad Omen. It is moſt certain, that they do move ſometimes, and their Motion is conſiderable. This Fact I have from Perſons, who cannot be accus'd of being too credulous in this Point, and are therefore the more to be credited.

You ſee how far the Power of the Devil reaches in this Particular: It is a Thing unheard

heard of, that ever the Devil ſhould have ſpoken through the Mouth of an Idol, or that any *Indian* Prieſt ſhould have attempted any ſuch Artifice. There is not the leaſt Mention of it in their Books, at leaſt, I can affirm I never read any Thing like it, tho' I have particularly apply'd myſelf to learn, all that relates to the Worſhip of the Idols.

I will conclude this Letter with that which is moſt for the Advantage and Honour of our Religion, in this Particular. I mean the miraculous Silence of the Oracles in *India*, by Degrees, as JESUS CHRIST is known and worſhipp'd. I will farther add, ſince we are ſpeaking of the Power of the Devils, and of the Victory gain'd over them by the Croſs of JESUS CHRIST; that the ſaid venerable Croſs does not only ſtop the Mouths of thoſe deceitful Oracles, but that it is alſo in thoſe Conntries of Infidels, the only Defence that can ſucceſsfully be made uſe of againſt the cruel Tyranny thoſe imperious Maſters exerciſe over their Slaves.

I do not pretend to aſſert, that from the Moment the Standard of the Croſs was ſet up in *India*, by the firſt Miſſioners who planted the Faith there, the Oracles immediately ceas'd in all Parts of Idolatrous *India*; and that the Devils ever ſince then have had no Power over the Pagans, who continue in their Infidelity; in confuting the like Suppoſition of *Monſieur Van-Dale*, you have juſtify'd to *Monſieur de Fontenelle*, the Opinion of the Ancient Fathers of the Church, about the ceaſing of Oracles. You have made it appear to him, that the Oracles of the Pagans did not ceaſe, but in Proportion, as the ſaving Doctrine of the Goſpel

ſpread

ſpread it ſelf abroad in the World; that this miraculous Event, tho' it did not happen all at once, and in a Moment, is not therefore the leſs to be aſcrib'd to the Almighty Power of JESUS CHRIST, and that the Silence of the Devils, as well as the Deſtruction of their Tyranny, is nevertheleſs an Effect of the Authority he has given Chriſtians to drive them away in his Name. I deſign to give you a ſtanding Proof of that Abſolute Power of JESUS CHRIST, and thoſe who profeſs the adoring of him, by barely laying before you the Wonders to which we have been Eye Witneſſes.

Oracles ceaſe when Chriſtians are preſent.

In ſhort, whenſoever it happens, that ſome Chriſtians are preſent at thoſe tumultuous Aſſemblies, where the Devil ſpeaks by the Mouth of thoſe he poſſeſſes, he then obſerves a profound Silence, which neither Prayers, nor Charms, nor Sacrifices, can prevail with him to break. This is ſo frequent in the Parts of the Miſſion of *Madure*, where we have Reſidences, that the Idolaters take ſpecial Care to enquire, whether any Chriſtian is among them, before they begin their Ceremonies; ſo fully perſuaded they are, that one ſingle Chriſtian in the Croud would diſable their Devil, and ſtrike him Dumb. Here follow ſome Inſtances.

Inſtance at a Proceſſion.

It is but a few Years ſince, at a ſolemn Proceſſion, in which they carry'd one of the Idols of *Madure* in Triumph, the Devil took Poſſeſſion of one of the Spectators. As ſoon as they had obſerv'd in him the Signs, which denoted the Preſence of the Devil, the People throng'd about him, to be within hearing of the Oracles he would deliver. A Chriſtian

hapned

happened accidentally to pass by the Place; that was sufficient to silence the Devil; he immediately ceas'd to give Answers to those who were inquiring about future Events. When they perceiv'd the Devil persisted in talking no more, some one of the Company said, there must certainly be some Christian among them; immediate Search was made for him; but he got away, and retir'd with all Speed to our Church.

Another.

One of our Missioners going to a Town, stopp'd at one of those great Rooms that are built on the High-ways, for the Conveniency of Travellers. The Father was close up in a Corner of that Room; but one of the Christians, who bore him Company, observ'd, that the Inhabitants in the next Street were got about a Man that was possess'd by the Devil, and that every one consulted the Oracle, to be inform'd by him of Things that were secret. The Christian thrust himself into the Throng, and did it so dextrously, that those who were neareſt did not take Notice of him. It was impossible that the Person possess'd could see him; but the Devil was soon sensible of the Power of that new Comer. He ceas'd speaking the very Moment; Care was taken to promise Sacrifices, but not one Word could be drawn from him. In the mean Time the Christian slipp'd away as dextrously as he came.

The Devil then being deliver'd from the Presence of one more powerful than himself, began to talk again, as he had done before, and the first Thing he said, was to tell the Company, that his Silence had been occasion'd by the Presence of a Christian, whom they had not observ'd, but who had nevertheless been among them.

I ſhould never have done, did I go about to tell you all the Accidents of this Sort I know of. They all undeniably prove, that the Power of the Prince of Darkneſs cannot ſtand before the victorious Might of JESUS CHRIST, communicated to the Children of Light, who are his Diſciples and Adorers. I can only ſay this in general, and conformably to one of your Remarks, that ſome of our Chriſtians in *India*, reſembling in this Particular, and in many others, thoſe of the Primitive Church, might challenge as to this Point, and put the *Indians* upon this Tryal, who are fondeſt of their Oracles, and of all the Superſtitions of Paganiſm.

Devils expell'd by Chriſtians.

But the Power of Chriſtianity over the Empire of the Devils, is not only ſhown in ſilencing of the Oracles, but even in obliging thoſe Tyrannous Fiends to quit thoſe Wretches they have poſſeſs'd themſelves of, and whom they moſt cruelly torment. The Idolaters as well as Chriſtians make no Difficulty to acknowledge this ſecond Point; and it is an Opinion generally receiv'd throughout all the Country, that the ſure Means to drive away the Devils, and to be deliver'd from them, is to imbrace the Law of JESUS CHRIST.

This is daily confirm'd to us, after a Manner very edifying to us, and moſt glorious for our Holy Religion; for no ſooner do thoſe Men, who have been ſo miſus'd by the Devil, begin to be inſtructed in our Myſteries, but they immediately find themſelves eas'd, and at length, within a Fortnight, or Month, at fartheſt, are abſolutely deliver'd, and enjoy perfect Health.

You may eaſily judge how well grounded that Univerſal Opinion is, ſince nothing but an infallible Certainty of their Cure, could prevail on thoſe miſerable People to make Uſe of ſuch a Remedy. Theſe are not Accidents to be interpreted according to Fancy, ſuppoſing there is Fraud in thoſe who ſay they have been tormented, and are afterwards cur'd by Virtue of our Holy Religion. Men who mean honeſtly themſelves, and are acquainted with the Genius of the *Indians*, never think of having Recourſe to ſuch Suppoſitions. The *Idolaters*, and eſpecially thoſe who are moſt devoted to their Idols, and who conſequently are moſt ſubject to be inſulted by the Devils, have a wonderful Prejudice againſt the Chriſtian Religion. They can expect no Advantage by a Forgery of that Nature; they can fear nothing from the Chriſtians, and have Cauſe to apprehend every Thing from the Infidels; they run the Hazard of loſing all they have, of being contemn'd by their Race, or Tribe; of being thrown into Goal, and of being abus'd by their Countrymen. Theſe Obſtacles are ſtill much more dreadful for thoſe who are of Races which have but few Chriſtians, and wherein of Conſequence it would be very difficult, and almoſt impoſſible, after ſuch a Change, to find any that would be ally'd to them in Marriage.

Certainty of the Fact.

This laſt Reflection ſeems to me the moſt conſiderable; but only thoſe who live among theſe People can be ſenſible of the utmoſt Extent of it. In order to form ſome Notion of it, you are to conceive, and it is moſt certain, that there is no Nation in the World where Parents are more fond of their Children; the

Great Love of Children.

Tenderneſs of the Fathers and Mothers in this Reſpect is beyond Imagination. It chiefly conſiſts in ſettling and marrying them advantageouſly; but it is not allow'd to contract any Alliance out of their peculiar Races. Thus the imbracing of Chriſtianity, when a Man is of a Race that has few Chriſtians, is in ſome Meaſure renouncing the Advancement of his Family, and conſequently thwarting of the natural and prevailing Affections. However, the Torments the Devil puts thoſe Wretches to are ſo violent, that they are oblig'd to overcome thoſe Conſiderations; they repair to our Churches, as I have told you, and there find Eaſe, and a certain Cure. This Motive of Credibility, together with others which are carefully laid before them, and more eſpecially the victorious Grace of JESUS CHRIST, by Degrees draws them from their former Superſtitions, and prevails with them to imbrace that Holy Law, which procures them ſuch mighty Advantages in this Life, and promiſes others infinitely greater for all Eternity.

I muſt tell you once more, theſe are not Accidents that happen rarely, and whereof there are but few Inſtances; this is almoſt a continual Miracle, and which is daily repeated. I once, within the Space of a Month, baptiz'd four Hundred Idolaters, whereof at leaſt two Hundred had been tormented by the Devil, and were deliver'd from his Perſecution, by cauſing themſelves to be inſtructed in the Doctrine of Chriſtianity. It would be amazing to us if ſome of thoſe Wretches did not conſtantly come for Relief to our Churches, and I can affirm for my Part, with all Sincerity,

Strange Power of Indian *Converts.*

rity, that there is almoſt continually ſome one at *Aour*, one of our principal Churches, and where I have reſided ſeveral Years. I have my ſelf been ſeveral Times an Eye-witneſs there, that the Chriſtians of all Ages, of both Sexes, and of every Condition, expel Devils, and deliver Perſons poſſeſs'd, by only calling upon the Name of JESUS CHRIST, and other holy Practices authoriz'd by Chriſtian Religion, and of which our good *Indians* moſt certainly make better Uſe, than generally is done by the Chriſtians in *Europe*; and this even to ſuch a Degree, that they often compel the Devils, againſt their Wills, to give Teſtimony of the Almighty Power of JESUS CHRIST; and thoſe miſerable Spirits are heard daily to confeſs, that they are cruelly tormented in Hell, that the ſame Fate attends all thoſe who conſult them, and laſtly, that the only Way to avoid ſuch dreadful Torments is to imbrace and obſerve the Law preach'd by the Chriſtian *Gourous*, ſo the *Indians* call their Doctors and ſpiritual Guides.

Thus our Converts have an extraordinary Contempt of Devils, over whom the only Quality of being Chriſtians gives them ſuch great Authority. They inſult them in the Preſence of the Pagans, and openly defy them, generouſly confiding that they can have no Power over their Perſons, when once arm'd with the Sign of our Redemption; and yet very often they are the ſame *Indians*, who have been formerly moſt cruelly tormented by thoſe Evil Spirits, and who moſt dreaded them, whilſt they continu'd in the Darkneſs of Paganiſm.

I have often examin'd the moſt fervent of our Chriſtians, who in their Youth had been the

Objects of the Devil's Rage, and his Inſtruments for delivering of Oracles; and they have own'd to me, that the Devil tormented them ſo outrageouſly, that they admir'd they could out-live it. They never could give me any Account of the Anſwers the Devil deliver'd by their Mouth, nor of what hapned whilſt he had Poſſeſſion of their Bodies. They were then ſo much beſide themſelves, that they had no free Uſe of their Reaſon or Senſes, and they had no Share in what the Devil ſpoke and acted in them.

Perhaps prejudic'd and incredulous Perſons, will not think fit to give much Credit to the Teſtimony of theſe good *Indians*; but I, who am thoroughly acquainted with their Innocency and Sincerity, I, who am a Witneſs of their Virtue, and who cannot know without comparing them to the Chriſtians of the Primitive Times, ſhould very much ſcruple to heſitate one Moment about the Validity of what they aſſert. They would think themſelves guilty of an heinous Sin, ſhould they impoſe upon their *Gourou*, or ſpiritual Director; and it is moſt certain, that thoſe I have examin'd are ſo nicely conſciencious, that the very Apprehenſion of Sin puts them into ſuch Uneaſineſs, that we find it a difficult Matter to quiet them.

Is it not a great Satisfaction to us to behold not only the Fervor, but even the Miracles of the Primitive Church renew'd before our Eyes? How much Joy muſt it be for thoſe zealous Perſons, who contribute towards the Maintenance of the Miſſioners, and of thoſe fervent Chriſtians, who aſſiſt us in our Apoſtolical Labours, to hear that the Glory of the Religion, towards which they contribute by their Bounty,

ſpreads

ſpreads itſelf ſo brightly in the Countries of Infidels. I am ſatisfy'd, that no Man makes it more his Concern than you do, REVEREND FATHER, and that you will be pleas'd at my having given you an Account of the Victories our Holy Religion gains in *India* over the Powers of Hell. You have labour'd too much towards eſtabliſhing the Triumph of the Croſs of JESUS CHRIST, to be inſenſible to what I have ſaid. However, this is but an Eſſay, which I will render compleat, if you deſire it, when I ſhall return to *India*. I am with much Reſpect

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

J. V. BOUCHET, Miſſioner

of the Society of *JESUS*.

THE FIRST

LETTER

FROM

Father *MARTIN*,

Miſſioner of the SOCIETY of *JESUS* in *India*,

TO

F. de VILLETTE,

Of the ſame SOCIETY.

REVEREND FATHER,

YOU intereſt yourſelf ſo much in the Bleſſings God beſtows on our Labours, that it is but Juſtice we ſhould give you an Account of them, and I think myſelf oblig'd to afford you that Satisfaction. I think I ſpoke to you in my laſt Letter, of the Journey I took to the Coaſt of *Coromandel*, and there, if I miſtake not, my Letter concluded. It

It remains to acquaint you now with what has hapned remarkable ſince then.

I ſet out from *Coromandel* on *Shrove-Tueſday*, to return to the Miſſion appointed for me. About Midnight I came to the Bank of a River, which we were to croſs. The Darkneſs was the Occaſion of our getting into ſuch a deep Place, that the Water was up to our Necks, and we ſhould never have got out, had not God peculiarly protected us.

It is abſolutely neceſſary to take the Advantage of the Night to get far from the Coaſts, which are inhabited by *Europeans*; for ſhould we happen to be ſeen by the Gentils, they would not fail to upbraid us with being *Pranguis*, ſo they call the *Europeans*; and that Notion once conceiv'd, would render us contemptible in their Eyes, and give them ſuch a Horror for our Religion, as could never be removed. Europeans *deſpis'd.*

Having travell'd ſome Time, I ſpent the reſt of the Night at a Farm, that was at the Entrance into the Village. The Cold I had taken in paſſing the River put me into an Ague, which frighted the Chriſtians that were with me. I had Occaſion for ſome Fire, but we durſt not light any, for fear of drawing the Gentils to our Cottage, for they would ſoon have gueſs'd from whence I came; wherefore I ſet out again two Hours before Day, and made another long Stretch, which tir'd me very much.

It was God's Will to inſpire me to take ſuch long Journeys. Towards the Evening we ſpy'd four or five Perſons on our Right, making great Haſte to meet us. At firſt we took them to be Robbers, who infeſt all thoſe Plains; but our

Fear was ſoon over, for they were Chriſtians haſting for me to go to aſſiſt a Chriſtian Woman that was dying. I turn'd out of my Way with them, and about Night came to the Bank of a Pool quite from any Road. Thither they had remov'd the ſick Woman, becauſe it would have been dangerous to go into the Village, the Inhabitants whereof are almoſt all of them Idolaters and Enemies to Chriſtianity. I was much edify'd at the good Diſpoſition, and having prepar'd her for Death, held on my Way towards *Couttour*.

It was about Noon when I reach'd that Place, and found there a *Portugueſe* Jeſuit, call'd *F. Bartholdus*, who labours in that Miſſion with extraordinary Zeal. He told, from what Danger Providence had deliver'd him. He went very early in the Morning to his Confeſſion Seat, which is a thatch'd Cottage, with a ſmall Lettice or Grate, that looks into the Court of the Church, and whither the Chriſtians reſort one by one to make their Confeſſion. Shaking up the Deer's Skin, on which we uſually ſit, there came out a great Snake or Serpent, of that Sort which the *Portugueſes* call *Cobra Capelo*. They are venomous in the higheſt Degree, and the Father would certainly have been bit, had he ſat down on the Skin without taking it up. The Mud Walls of our poor Houſes, often draw ſuch Gueſts, and expoſe us to be bit by them. In my laſt Letters I mention'd ſeveral very remarkable Inſtances of this Nature, which may ſuffice to convince you, that it is a Danger we are frequently ſubject to in the Miſſion of *Madure*.

Cobra Capelo *Serpent.*

That Sort of Serpent I ſpeak of is more common in theſe Parts than in any other of *India*, becauſe

Account of them.

becauſe the *Indians* fancy that they are conſecrated to one of their Gods, and therefore pay them a Sort of Worſhip, being ſo careful in preſerving them, that they are fed at the Gates of their Temples, and even in their Houſes. They call that ſort of Serpent *Nalla Pambou*, which ſignifies, good Snake, or Serpent; becauſe, ſay they, the good Fortune of the Place where they live depends on them. Yet, as good as they are, they do not ſpare to be the Death even of their Worſhippers.

Antidote againſt Poiſon.

The ſpecifick Remedy againſt the Bite of thoſe Snakes, and many other venomous Creatures there are in *India*, is call'd *Veia-Marondou*, that is, the Remedy againſt Poiſon. It is more in Uſe among the Chriſtians than among the Gentils, becauſe the latter immediately have Recourſe to invoking of the Devils, and an infinite Number of other Superſtitions, which they are much devoted to; whereas Chriſtians only make Uſe of natural Remedies, among which, this I have mention'd has the firſt Place. It is reported, that it was a *Joghi*, or Heathen Penitent, who firſt diſcover'd that Secret to one of our firſt Miſſioners, in Return for a conſiderable Service he had done him.

Charms for Cure.

The Idolaters do not make uſe of ſuperſtitious Charms only againſt the Bite of Serpents, but in almoſt all their Diſeaſes. One of the greateſt Troubles the new Chriſtians, who live among the Gentils have, is to hinder their Pagan Kindred, when they are ſick, from making Uſe of ſuch Means. Sometimes when they are aſleep, or faint away, they tye about their Arms, Necks, or Feet, ſome Figures and Pieces of Writing, which are Tokens of ſome Compact with the Devil. As ſoon as thoſe Patients come to themſelves,

ſelves, or awake, they are ſure to tear off thoſe ſcandalous Characters, and will rather chuſe to dye than to recover by ſuch vile Means. There are even ſome of them who will not receive natural Remedies from the Hands of the Gentils, becauſe they often make them with ſuperſtitious Ceremonies.

I ſtaid but half a Day at *Couttour*, and ſet out the next Morning, paſſing by the Town, where two Months before, in my Way to *Pondichery*, I had baptiz'd two Infants, and a Youth who was juſt expiring.

Being in haſte to reach *Counampaty*, the Place of my new Miſſion, I travell'd ſo faſt, that the next Morning I was on the Bank of the *Coloran*. This, at ſome Times of the Year, is one of the greateſt Rivers, and the moſt Rapid; but at others, it ſcarce deſerves the Name of a Brook. When I paſs'd it, nothing was talk'd of but the famous Victory lately gain'd by the *Talavai*, who is Prince, or Governor-General of *Tichirapaly*, over the Forces of the King of *Tanjaour*, which had like to have occaſion'd the Diſgrace of that Prince's prime Miniſter, who is one of the moſt cruel Perſecutors of our Holy Religion. The Thing was told me after this Manner, and the Method us'd by that Miniſter to deliver himſelf from the Danger he was in, will make his Character known to you, and give a Notion of what we may apprehend from ſo ſubtle an Enemy.

Account of a Battle.

The *Talavai* had incamp'd on the North Side of the River, to cover his Kingdom againſt the Army of *Tanjaour*, which ravag'd all the Country about; but whatſoever he did, he could not hinder the Incurſions of an Enemy, who was much ſuperior to him in Cavalry. He therefore

therefore concluded, that the beſt Way was to give a Diverſion, and accordingly he immediately reſolv'd to repaſs the River, which was then very low, in order to ſpread a Terror in the Kingdom of *Tanjaour*. This he perform'd with ſuch Secrecy, that the Enemy knew nothing of his paſſing, till they ſaw his Troops drawn up on the other Side of the River, and ready to penetrate into the Heart of the Kingdom, which was left defenceleſs. That unexpected paſſing broke all their Meaſures. There was no other Remedy but to croſs the River alſo, and come to the Relief of their own Country. This was reſolv'd on, but they pitch'd upon the wrong Ford, and beſides, the Rains which had lately fallen on the Mountains of *Malabar*, where the Source of that River is, ſwell'd it ſo high, at the Time when the Army of *Tanjaour* was attempting to paſs, that many of the Foot, and ſome of the Horſe were carry'd away by the Stream. The *Tulavai* perceiving the Confuſion they were in, fell on, and found it no difficult Matter to break them. It was rather a Rout than a Battle, and the Defeat was entire. In ſhort, a Victory ſo compleat was follow'd by the ravaging of the greateſt Part of the Kingdom of *Tanjaour*. *A compleat Victory.*

The King inrag'd to be thus overcome by a People he us'd to give Laws to, began violently to ſuſpect the Fidelity, or at leaſt the Capacity of his Prime Miniſter *Balogi*, or, as others call him, *Vagogi Pandiden*. The great ones, who hated, and had conſpir'd againſt him, heightned that Jealouſy to the utmoſt, and laid all the ill Succeſs of that War at his Door. But *Balogi*, nothing daunted at the Conſpiracies carry'd on againſt him, went privately to the King: *Sir*, ſaid

ſaid he to him, with much Aſſurance, *I will lay down my Head on a Scaffold, if I do not conclude a Peace with the Enemy in eight Days.* The Time he demanded was ſhort, and the King granted it.

Dexterity of the prime Miniſter.

That able Miniſter immediately ſent his Secretaries to the Principal Merchants in the City, and about it; ordering each of them to lend him a conſiderable Sum of Money, on Pain of Confiſcation of their Eſtates. He rais'd all the Money he was able among his Kindred and Friends; he alſo drew a conſiderable Sum from the King's Treaſury. In ſhort, in leſs than four Days, he gather'd near five hundred Thouſand Crowns, which he immediately made uſe of to gain the Favour of the Queen of *Tícherapaly*, and corrupt moſt of her Council, but chiefly to gain the Father of the *Talavai*, a Man more covetous than can be imagin'd. He manag'd the Affair ſo well, that before the eight Days were expir'd, the Peace was concluded at *Tícherapaly*, with the King of *Tanjaour*, before the *Talavai* knew any thing of it. Thus the conquer'd gave Laws to the Conqueror, and the Miniſter was reſtor'd to the greateſt Favour with his Prince. His Power became more abſolute than ever, which for the future he made uſe of to ruin almoſt all the Great Men in the Kingdom, and to put the Chriſtians under a cruel Perſecution, whereof I will give you an Account at another Time.

Counampaty *Miſſion.*

After many Fatigues, I at laſt arriv'd at *Counampaty*, formerly one of the flouriſhing Churches of the Miſſion; but now almoſt ruin'd, by the continual Wars, and many Diſturbances among the ſeveral Lords living in the Woods. *F. Simon Carvallo* has had the Charge of that Church for

for three Years paſt. The firſt Year he baptiz'd above ſeven Hundred and Sixty Perſons, the ſecond a Thouſand, and the third a Thouſand two Hundred and Forty.

A new Miſſion.

The continual Toils of that Miſſioner prevailed with his Superiors to ſend him for ſome Eaſe to *Aour*, to aſſiſt *F. Bouchet*, who was almoſt ſpent with continual Labour; but *F. Carvallo* not ſo ſatisfy'd, obtain'd Leave to go found new Churches in the Weſtern Parts of the Kingdom of *Madure*, along the Mountains which part the ſaid Kingdom from that of *Maiſſour*. The Air there is peſtilential, and there is a Want of almoſt all Neceſſaries for Life. Nevertheleſs, that Father has already founded two Churches there; the one in a great Town, call'd *Totiam*; the other in the City of *Tourcour*, Capital of the Dominions of a Prince call'd *Leretti*.

It was about Mid-lent, when I took Poſſeſſion of the Church of *Counampati*. Tho 'the Town is very little, yet the Lords of it are powerful, and have always been redoubted by the Princes round about them. Being Robbers by Profeſſion, they make Excurſions in the Night, and plunder all the circumjacent Country. However, tho' ſo remote from the Kingdom of God, as ingag'd in ſuch wicked Practices, they have a Kindneſs for the Miſſioners. Of them we hold the Spot of Land our Church ſtands on. The Town cannot be well inſulted, becauſe ſurrounded by a very thick Wood. There is but one Avenue to it, very narrow, and ſhut up with four or five Gates, like Watlings, which it would be hard to force, were they defended by Soldiers. He who is now Lord of the Place, has loſt moſt of what was left him by his Anceſtors, through his want of Conduct and Debauchery;

Robbers by Profeſſion.

bauchery; but he has ſtrictly preſerv'd the Reſpect and Affection they inſpir'd in him towards the Miſſioners.

It being requiſite to croſs four or five Leagues through the Woods to come to *Counampaty*, that dangerous Way is ſometimes a Pretence the more lukewarm Converts make uſe of to excuſe themſelves from coming to Church on the appointed Days; and tho' they are ſecur'd from any Inſult, by only declaring, that they are going to offer up their Prayers in the Church of the True God, and to viſit the *Souamis*, ſo they call the Miſſioners; yet the leaſt Accident that befals any one of them is ſufficient to terrify all the reſt.

It is this that prevail'd with *F. Simon Carvallo* to reſolve to build a Church in a Place nearer to *Tanjaour*, or at leaſt in ſome Place that may be come at through the open Country, not ſubject to that Prince, or expos'd to the Excurſions of the Robbers. The Place he has pitch'd upon to build that Church, is beyond the River, not far from a Town call'd *Elacourrichi*, and at the Entrance into a Wood, belonging to the Prince of *Arielour*, otherwiſe call'd *Naynar*.

The Father had already obtain'd Leave of the Prince to grub up a certain Spot of Land there. I caus'd the Work to be carry'd on the very next Day after my Arrival there, deſigning to return to it after the *Eaſter* Holydays, and to ſtay there till the Middle of *June*, which is the Time when the River begins to ſwell with the Rains, which then fall on the Mountains of *Malabar*. Thus my Diſtrict is compos'd of the Lands of three ſeveral Princes, *viz.* of *Madure*, of *Tanjaour*, and of *Naynor*.

There

There are reckned to be in that Part no leſs than thirty Thouſand Chriſtians. The extent of Ground being very large, there are frequent Perſecutions, and when I took Poſſeſſion of the Church, there were two actually a Foot, and a third was threatned. *Perſecutions.*

The firſt was in the Province of *Chondanarou*; where the Prime Men ſeeing the Number of the Faithful increaſe, conſpir'd to deſtroy them, and accordingly ſeiz'd ſome, baſtinado'd others, and ingag'd under their Hands, not to ſuffer any Perſon of the Country to imbrace Chriſtianity. They farther order'd, that thoſe who had done it already ſhould either renounce it, or be expell'd the Towns. They had alſo Thoughts of pulling down the Church, but the Chief Man of the Town, who was a Chriſtian, vigorouſly oppos'd that which tended to the utter Deſtruction of Chriſtianity there, and at length by his Intereſt prevail'd.

The Catechiſt of the Place, who was reputed an able Phyſician, and on that Account was uſeful to all the Country, had the Courage to repair to our Enemies, and to repreſent to them, That it was the higheſt Injuſtice to perſecute a Law, whoſe Maxims were ſo holy, and ſo conformable to Reaſon, as teaching to wrong no Man, to do good to all, even to thoſe who injure us, to own and ſerve the true God, to obey our Parents, our Princes, our Maſters, and all thoſe who are in Authority.

Thoſe Men incens'd by their Hatred to our Holy Faith, gave him ſuch an Anſwer as perhaps never before came from the Mouth of the moſt barbarous and brutal Gentils. *The Reaſon why we hate that Law*, ſaid they, *is becauſe it is Holy, and therefore it is we would deſtroy it. If it would* *Barbarous Anſwer.*

would allow us to rob freely; if it did diſpenſe with our paying the Tribute which the King exacts; if it taught us to be reveng'd on our Enemies, and to give way to our Paſſions, without being expos'd to the Conſequences of Debauchery, we would heartily imbrace it; but becauſe it ſo ſeverely curbs our Inclinations, therefore we reject it, and do command you the Catechiſt to depart the Province immediaetly. I will be gone, ſaid the Catechiſt, *ſince you oblige me; and do you look for another Phyſician to take Care of you, and to cure your Diſeaſes as I have done.*

The Governor of the Province, by Means of ſome Preſents, order'd, that all People ſhould be left at Liberty to imbrace a Law which commanded nothing but what was juſt; yet our Enemies would not repeal their Decree, and we were ſatisfy'd, for fear of worſe Conſequences, to let Things reſt as they were. The Conſtancy of our Converts has been wonderful; one of them was ſeveral Times cruelly ſcourg'd, his Fingers cramp'd with Cords, and his Arms burnt with lighted Torches, but he never was ſhaken in his Faith. Another, who was a Carver, could never be prevail'd on to work at the Triumphal Chariots of their Idols; for which Reaſon they ſeiz'd and abus'd him, pillag'd his Houſe, ravag'd his Land, and expell'd him the Town. He went away joyful, becauſe he had loſt all for the Sake of JESUS CHRIST; retir'd into a neighbouring Province, where a rich Man, who was acquainted with his Skill, took him into his Houſe, and found him in Work. Some Time after, thoſe who had treated him ſo cruelly, intreated him to return and he ſhould be receiv'd with Honour; but he abſolutely refus'd, alledging, they might

Conſtancy of Converts.

might perhaps oblige him to work at their Idolatrous Contrivances, and he had rather remain Poor as he was, than to be expos'd to that Danger.

This generous Reſolution prevail'd upon a lukewarm Chriſtian to make a more open Confeſſion of Chriſtianity than he had done before. He was the Chief of a Village, and all thoſe who have any Land about pay him a yearly Acknowledgment, which obliges him on his Part once a Year to treat all his Tenants. That Entertainment is attended by ſome Ceremonies, which ſavour much of Heathen Superſtition. Among the reſt was one no leſs infamous than ridiculous. The Founder of the Feaſt is oblig'd, towards the End of the Meal, to daub all his Body after an extravagant Manner, to take the Skin of the Sheep that has been dreſs'd, in his Hands, and run after his Gueſts, ſtriking them with it, and ſhrieking as loud as he can, like a Mad-man, or one poſſeſs'd. Then he is to run to all the Houſes of the Town, making a Thouſand ridiculous and no fewer laſcivious and indecent Geſtures. The Women, who are at their Doors to be Spectators of this Spectacle, bear with all that Buffoonry, without the leaſt Baſhfulneſs; they even ſalute him as a Deity, imagining that one of their Gods poſſeſſes and forces him to make all thoſe Grimaces, and put himſelf into all thoſe extravagant Poſtures. Such are the Ceremonies of that ſolemn Entertainment.

Ridiculous Ceremony.

The Chriſtian I ſpeak of would never be concern'd in thoſe Actions ſo unbecoming his Religion. He thought it enough to give the Entertainment, at which there was nothing ſuperſtitious, and then withdrew, that he might

not participate in the Follies of the Idolaters. The Company appointed another in his Place, who perform'd the mad Ceremonies I have mention'd. Hereupon ſome Enemies to Chriſtianity reſolv'd to complain of him, alledging he would forfeit his Title of receiving the aforeſaid Acknowledgments for the Village, if he did not perform the Ceremonies. This ſtartled him ſo much, that he us'd all his Endeavours to perſuade me, there was no Harm in running about, and make Grimaces to ſatisfy thoſe People, ſince he only did it for Paſtime, without any Idolatrous Deſign. All I could ſay to the contrary would have had no Effect on him, but the Example of the other Chriſtian I gave an Account of before, wrought ſo ſtrongly upon him, that he fell down at my Feet, proteſting that tho' the Idolaters would even diſpenſe with him as to thoſe vile Ceremonies, he would freely reſign all his Right to thoſe Advantages he had before poſſeſs'd. A Man muſt be ſenſible how fond thoſe People are of ſuch Rights and Advantages, to judge what Violence that Chriſtian muſt do to himſelf in renouncing of them.

Second Perſecution.

The Governor of a Town, call'd *Chitakuri*, rais'd the ſecond Perſecution in the other Part of the Diſtrict under my Charge. Chriſtianity had been introduc'd there but a few Years before. A Goldſmiths Wife, whoſe Name was *Mouttai*, which ſignifies *Margaret*; being herſelf converted, had alſo converted her Husband. They encourag'd each other to increaſe the Number of the Faithful; he among the Men, and ſhe among the Women. Their Arguments and Example had gain'd above Forty over to the Faith, in leſs than two Years. The Woman particularly appear'd as zealous as our Catechiſts.

echiſts. She had put her Husband upon tranſcribing the Prayers which are ſaid on Sundays in our Churches. That ſmall Congregation met in the Goldſmith's Houſe, where a Chappel had been fitted up, and there they pray'd, and liſtned to the Inſtructions of that zealous Chriſtian.

Mouttai had gain'd Admittance into moſt of the Houſes in the Town, by means of ſome Cures, wherein ſhe was extraordinary Succeſsful, and having prevail'd with ſeveral Families to embrace Chriſtianity, ſhe taught them the Chriſtian Prayers, and ſent for a Catechiſt, whoſe Name was *Raiapen*, that is *Peter*, to inſtruct them more fully. He perform'd that Duty with more Zeal than Diſcretion. The Governor being inform'd of it, ſent for him, and after ſome Words, order'd him to be ſcourg'd. He receiv'd ſome Strokes with invincible Patience, but when they went about to take off his *Toupeti*, which is a Piece of Callico the *Indians* wrap about their Waſte, he gave the Perſon that would have done it ſuch a Thruſt, that he threw him down. Immediately the Soldiers fell upon, ſtripp'd, beat and drag'd him out of the Town by the Hair, where they left him, wallowing in his Blood, enjoyning him on Pain of Death never to return thither.

This ſeem'd to have been a Forerunner of a general Perſecution; but a Calm enſu'd, and the Governor went no farther. However, to prevent ill Conſequences, I made Application to the Governor-General of the Province, a moderate Man, and well affected towards Chriſtians. The Viſit I ſent, and the ſmall Preſents I made him, had all the Succeſs I could expect; for the Governor of the Town was or-

order'd no more to disturb either the Catechist or the Converts.

House-hold Idols.

Among very many I baptiz'd was a Lady of the Court, call'd *Minakehiamal*, a great Confident of the Queen's Mother, who had appointed her, as it were, Priestess of her Idols, for her Business was to wash, perfume, and place them according to their Quality; when Sacrifice was to be offer'd to them, she was to present Flowers, Fruit, Rice and Butter to them, and to take special Care not to forget any one, lest the Idol so forgotten should be offended, and bring a Curse upon the Royal Family. She was marry'd to one of the great Men of the Kingdom, but a Disgrace which hapned to her Husband, and his taking another Wife, tho' at the same Time he respected her as the first, made her resolve to imbrace Christianity; but because she could not after that attend the Idols, she excus'd her self to the Queen, alledging her want of Health, and by that means was exempted from that Pagan Duty. Piety inducing her to make some Present to the Church, she thought fit to adorn an Image of the Blessed Virgin *Mary* with a *Padacam* of Pearls and Rubies. The *Padacam* is a Sort of Ornament the *Indian* Ladies wear about their Necks, hanging down on their Breasts. It is our Custom not to admit of any Presents the new Converts offer, even to the Church, to convince them that we seek no Interest, and accordingly I refus'd it, using as an Argument, that an Ornament of that Value would move the Gentils to raise a Persecution, that they might rifle our Church. All I could urge did not prevail with her, so that the Jewels were deliver'd to a Goldsmith to make that Ornament; but it hap-

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ned as I had ſaid; for a Perſecution ſoon follow'd; the Goldſmith's Houſe was plunder'd, and *Minakchiamal*'s Generoſity became a Prey to a Pagan Soldier.

This Lady told me, that ſeveral Poets being in the King's Preſence, reciting the Verſes they had made in Honour of their falſe Gods, the ſaid King valuing himſelf upon his Judgment in Poetry, an unknown Poet ſtood up in the midſt of the Aſſembly, and ſaid, *You laviſh your Offerings and your Praiſes on imaginary Deities, which deſerve none of them. The only Sovereign Being is to be own'd as the true God, he alone deſerves your Homage and your Adoration.* *Unity of God maintain'd by a Brachman.*

Theſe Words provok'd the other Poets, who demanded Juſtice of the King, for the Affront put upon their Gods. The King anſwer'd, that when the Solemnity was over he would examine that Stranger. It was much fear'd by the Chriſtians that this Accident would have turned to their Ruin, becauſe the Heathens would give out, that it had been a Contrivance of theirs. After much Inquiry, who that Stranger was, he appear'd to be a *Brachman*, of the Number of thoſe they call *Nianiguels*, that is, Spiritual Perſons, who have learnt by their ancient Books to own only one Sovereign Being, and to deſpiſe that Crowd of Gods that is worſhip'd by the Gentils.

F. Carvallo was apprehenſive, that if the ſaid Poet were brought before the King, he would not be able to ſolve the Difficulties the Idol Doctors would propoſe, and therefore offer'd to aſſiſt him, by ſending ſome to deſire him to read the firſt Part of *The Introduction to the Faith*, compos'd by *F. de Nobilibus*, Founder of the Miſſion of *Madure*. That Book is writ in the

very Purity of the Language, which that Father knew to Perfection. The Unity of God is therein demonſtrated, in ſo clear, ſo ſenſible, and ſo convincing a Manner, that no reaſonable Capacity can withſtand it. However, the *Brachman*, being conceited of himſelf, and deſpiſing the Chriſtian Religion, look'd upon the Aſſiſtance offer'd him, as an Affront.

An *Indian* Convert, who was alſo an excellent Poet, had made ſome Verſes expoſing the Gods worſhipp'd by thoſe People, and entring thereupon into a Diſpute with a Heathen Poet, ſo abſolutely confounded him, that he had not one Word to ſay for himſelf. He in Revenge convey'd the Verſes made by the Convert to the King, who was not a little jealous of the Honour of his Gods. Theſe Accidents gave Occaſion to apprehend a Perſecution of the Chriſtians of *Tanjaour*; and this was the Poſture of Affairs there, when I ſucceeded Father *Carvallo* in that Miſſion. A Report being ſpread abroad, that the King was much incens'd againſt us, I reſolv'd to inquire into the Truth of it, and to that End, apply'd to one of the Prime Men of the Court, whoſe Name was *Catibara*, a Perſon much in the King's Favour, and who protects the Chriſtians, ſending four of my Catechiſts to him, with ſome Preſents, for ſuch Viſits are not to be made without Gifts, and intreating him to acquaint me with the King's Deſigns in reſpect to us, without diſguiſing what we might hope or fear.

Any other but *Catibara* would have made us purchaſe his Anſwer at a dear Rate; yet that good Lord, who is upright and diſintereſted above all the Nation, ſent Word, that the King thought no more, either of the Preſumption of

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the *Brachman*, or the Satyr writ by the Convert againſt his Gods, being wholly taken up with more important Affairs; and that ſome of his Courtiers having preſum'd to ſay, No King ought to tolerate ſtrange Religions; his Majeſty little regarding them, had anſwer'd, That he would not uſe Compulſion towards any Perſon, which had ſtopp'd the Mouths of thoſe ill deſigning People. The Catechiſts return'd full of Joy with this agreable News, which ſet our Hearts at Reſt.

Pretended Convert.

The Brother of the Prince, who is Sovereign of *Couttour*, pretended he would embrace the Chriſtian Religion, and ſeveral Times preſs'd *F. Bertholdus* to baptize him. That Miſſioner miſtruſting his Sincerity, thought fit to have ſufficient Tryal, before he would grant his Requeſt; and therefore told him, he muſt wait ſome Time, and procure his Brother's Conſent. At the ſame Time it was reported, that the ſaid young Prince did not really deſign to renounce Idolatry, but was only mov'd to do what he propos'd, by the Love he bore a Chriſtian Woman, hoping that his frequent Reſort to the Miſſioner, would facilitate the accompliſhing of his Deſire.

However that was, the *Pradani*, or Prime Miniſter of the *Pandaratar*, ſo the Prince is called, in whoſe Dominions the Churches of *Couttour* and *Coraly* are, That *Pradani*, I ſay, being an ancient Enemy to Chriſtianity, laid hold of that Opportunity to incenſe the King againſt the Faithful. He told him, it was a Diſgrace to his Family, that his own Brother ſhould renounce the Religion of his Anceſtors, and put himſelf into the Hands of new Teachers, whom he certainly knew to be *Pranguis*, ſo they call

the *Europeans*, and reckon all ſuch a vile and infamous People ; adding, that being then in want of Mony, he might enrich himſelf with the Plunder of their Church, where the Strangers had certainly hid all their Wealth ; becauſe it had never been moleſted ſince the firſt Foundation.

The King pleas'd with the Notion of ſo great a Treaſure, gave his Miniſter full Power. The *Pradani* ſent Orders immediately to the *Maniagaren*, or Governor of the Town, to ſeize the Miſſioner, and ſearch all the Houſe, till he found the Treaſures hidden there. Never Order was better executed. The *Maniagaren* pitch'd upon *Sunday*, when all the Chriſtians were at Church, when he came upon them with his Soldiers. Some ſeiz'd on the Miſſioner, dragging him away to the Houſe, whilſt others ſecur'd all the Avenues, beat and ſtripp'd the Chriſtians, taking from them the Ornaments of Gold they wore about their Necks, and in their Ears, and plundering their Houſes in the Town. The Father's Houſe was overturn'd, the Walls were thrown down, and they dug all about it ; yet all the Treaſure they found was not above ſixty Crowns, being the Fund for maintaining of the Miſſioner and the Catechiſts. The *Maniagaren* ſecur'd that Sum, and all the Moveables of the Church ; which he immediately ſent to Court. The King, who expected a conſiderable Treaſure, was highly incens'd againſt the *Pradani*, for having put him upon an Action ſo unbecoming his Dignity.

The News of this violent Proceeding at *Coutour* ſoon reach'd *Coraly*, where *F. Joſeph Carvallo*, expecting the ſame Uſage, ſent what he had

had in his Houſe away beyond to *Coloran*, and out of the Reach of the *Pandaratar*. But three Days paſſing without any Diſturbance, he concluded the Court was not ſo highly incens'd as had been repreſented, and therefore reſolv'd to appear before the King, and beg of him, that he would releaſe *F. Bertholdus*, who was cloſely confin'd. But firſt he thought it convenient to give Notice to the King's younger Brother, who was privately an Enemy to the *Pradani*, and the Protector of the Miſſioners. That Prince, in Concert with his Siſter, whoſe Authority is very great at Court, perſuaded the King to give the foreign Doctor a good Reception, and by ſome Marks of Honour to make Amends for the Fault he had committed by the Advice of his Miniſter, which had ſully'd the Honour his Anceſtors and himſelf had gain'd by protecting of Strangers.

The King, at their Requeſt, promis'd to do Juſtice to thoſe innocent Strangers, and ſending for the *Pradani*, *either*, ſaid he to him, *you muſt be very indiſcreet in giving Credit ſo eaſily to the Reports brought you of the Wealth of the* Sanias, *or elſe you muſt be very malicious to raiſe ſo cruel a Perſecution againſt them, and which is ſo diſadvantageous to my Reputation.* The *Pradani* had recourſe to the uſual Calumnies, alledging that under Pretence of Religion, they came to raiſe Diſturbances among his Subjects, in order to deliver up the Country to the *Europeans* dwelling along the Coaſt.

Theſe Slanders had no Effect upon the King, as well knowing, that the Miſſioners, who have reſided there ſucceſſively for above a hundred Years, have always perſuaded the People to pay the utmoſt Submiſſion and Loyalty to their Sovereigns.

vereigns. *Such are the Chimerical Notions*, anſwer'd the King, *which you Miniſters are continually inculcating to us, to incenſe us againſt that new Law; but that is not the Caſe at preſent, I expect that when the* Sanias *ſhall be admitted to Audience, you not only forbear all manner of Reflection, but that you alſo pay him the greateſt Reſpect.* This was a dreadful Stroke for the *Pradani*, who was an outrageous and haughty Man, as are all the Blacks when they are in Authority.

Some Days after the King admitted *F. Carvallo* to his Preſence, and made him ſit down on a Seat cover'd with a Carpet, an Honour which he allows to none of his Subjects. The Miſſioner ſpoke to him to this Effect, *The favourable Reception your Majeſty is pleas'd to honour me with, is a ſufficient Demonſtration, that you have no Hand in the hard Uſage of my Brother the Doctor of* Couttour. *I know the Authors of it; I do not accuſe them for having given him opprobrious Language, torn his Cloaths, plunder'd his poor Cottage, profan'd his Church, and abus'd his Diſciples. I do not complain that he is ſtill cloſe confin'd in Priſon, as if he were a Rebel, or a Robber; but I complain that the ſame Honour has not been done to me. I teach, as well as he, the Law of the true God, and ſhould think myſelf happy to ſuffer in ſo good a Cauſe. We are come above ſix Thouſand Leagues to make known to the People the infinite Greatneſs of the Sovereign Lord of Heaven and Earth; we foreſaw the many Contradictions we now meet with, and thoſe very Contradictions have drawn us into theſe Countries ſo remote from our own. We think our ſelves well rewarded for our Labours, when we are ſo happy as to ſuffer for the Honour of the God we now ſerve. I therefore deſire your Miniſters that I may partake in the Sufferings and Reproaches*

The Miſſioner's Speech to the King.

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of the Doctor of Couttour. *However, ſince it is unjuſt to puniſh innocent Perſons; I intreat your Majeſty to enquire into our Behaviour; if you find us guilty of the Crimes laid to our Charge, we willingly ſubmit to the Puniſhment you ſhall think fit to inflict on us; but if, on the contrary, you ſhall think us innocent, do not ſuffer Innocence to be any longer oppreſs'd in your Dominions.*

Theſe Words of the Miſſioner, utter'd with much Modeſty and Gravity, mov'd the King, and the *Pradani* going about to anſwer, he ſilenc'd, and order'd him immediately to reſtore all that had been taken from the Doctor of *Couttour*, and from his Diſciples, to reſtore him to his Liberty, and ſeverely to puniſh the *Maniagaren*, who had been guilty of ſuch Diſorders. Then turning to the Miſſioner, he ſaid to him, with a gracious Countenance, *Let what is paſt be forgotten; what my Miniſter has done is like a Cloud, which for a few Moments hid the Light you ſpread through my Dominions; but that very Cloud has only ſerv'd to make me more ſenſible of the Holyneſs of your Law, and the Purity of your Manners. I will for the future take ſuch good Order, that none of my Officers ſhall be ſo audacious as to diſreſpect you.*

This ſaid, he order'd a fine Piece of painted Callico to be brought him, which he gave to the Miſſioner, in Token of his Friendſhip; and then preſented him with another much like the firſt, for the Father, who was Priſoner at *Couttour*; and even the Catechiſts partook of the King's Bounty. He not only gave them fine *Toupetis*, being Pieces of Callico the *Indians* wear, but alſo order'd them to be mounted on Elephants richly accoutred, and ſo to be carry'd in Triumph through all the City, that no Perſon

ſon might be ignorant of his taking them and the reſt of the Chriſtians into his Royal Protection. All this was perform'd that ſame Day, and what had been plunder'd at *Couttour*, was reſtor'd to the Miſſioner. There was ſome more Difficulty in getting the Ornaments of Gold and Coral, belonging to the Converts, out of the Hands of the *Pradani*; but at length, after ſeveral Demands made, all, or the greateſt Part was reſtor'd.

Thus the Perſecution of *Couttour* ceas'd, ſooner than we could have hop'd. Give me Leave here to conclude this Letter, which is already but too long. I ſhall continue for the future to give you an exact Account of all that may contribute to your Edification, and am, with much Reſpect

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

F. MARTIN, Miſſioner

of the Society of *JESUS*.

A SE-

A SECOND

LETTER

FROM

Father *MARTIN*,

Miſſioner of the SOCIETY of *JESUS* in *India*,

TO

F. de VILLETTE,

Of the ſame SOCIETY.

REVEREND FATHER,

THE Perſecution rais'd againſt the Chriſtians of *Couttour* kept me at *Counampati*, as I acquainted you in my former Letter, whither ſuch a multitude of People reſorted to the Celebration of *Eaſter*, that there would have been Employment enough for ſeveral Miſſioners; but I had all the Aſſiſtance I could from the

the Catechiſts, ſome of whom were employ'd in diſpoſing the Catechumens for Baptiſm, whilſt others in ſeveral Parts of the Court were inſtructing the new Converts; for if the Myſteries of our Religion are not often expounded to them, they ſoon forget them. I caus'd the Hiſtory of our Saviour's Paſſion to be daily read to them, adding ſome very moving Meditations compos'd on that Subject by an ancient Miſſioner. Thoſe Meditations are calculated to the Capacity of the *Indians*, who liſten to them with the greateſt Attention, and all Tokens of ſincere Tenderneſs.

At certain Hours we ſang the Sufferings of our Lord, and then pray'd for the Neceſſities of the Miſſion, particularly recommending to God the Churches of *Coraly* and *Couttour*, then under Perſecution; and I queſtion not, but the fervent Prayers of the Converts obtain'd the ceaſing of it ſo ſoon. Some of them us'd all Sorts of Auſterities, and tho' they have been diſpenſed with as to the Rigour of Faſting, on Account of the ſcorching Heat of the Climate, and the Lightneſs of their Diet, yet are there ſome who throughout the whole Lent eat nothing but Rice and Herbs ill ſeaſon'd, only once a Day. I have known them faſt two whole Days in the Holy Week, without taking any Suſtenance, which I take Care to forbid, becauſe it often weakens them ſo much, that they find much Difficulty to recover it, and yet I cannot always moderate their Zeal.

Faſting, &c.

Charity. Such as are well to paſs, give Alms every Day in Lent to a certain Number of Perſons; ſome to Five, in Remembrance of the five Wounds of our Saviour; others to Thirty Three, on Account of his living ſo many Years upon Earth;

Earth ; and ſome to Forty, for the forty Days he faſted in the Deſart. The Alms conſiſts in Rice and Herbs ready dreſs'd, which they put into large Diſhes, and diſtribute it themſelves with ſingular Piety.

Thoſe People are extremely concern'd when we are oblig'd to defer giving them Abſolution: they uſe all Arts for obtaining it, even to reveal their Crimes to the Catechiſts ; but a Miſſioner ought to be careful how he complies with them. We will paſs by many Particulars of what was done that Holy Week, and to mention the Numbers that were baptiz'd ; but I cannot forbear taking Notice, that among the reſt, the Uncle of the Lord of the Village came with his Wife to deſire me to admit them into the Number of the Faithful. They told me they had long been ſenſible of the Truth of our Holy Religion, but that worldly Conſiderations had kept them in their Idolatry, but they could no longer withſtand their inward Call.

Good Remark of a Convert.

The good old Man added one Particular, which denoted his ſolid Judgment, and the firm Reſolution he had made to live as became a good Chriſtian. *I believe*, ſaid he, *that what has mov'd the Lord to look upon me with Eyes of Compaſſion, is, that having above fifteen Years ſince heard the Miſſioners and other Chriſtians teach, that Theft was diſpleaſing to the true God ; it wrought ſo effectually upon me, that I have never ſince committed any Sort of Robbery, either by my ſelf, or by my Slaves, as is practiſed by the powerful Men of our Race. Neither have I partaken of the Robberies committed by my Children or Kindred, tho' it be a Cuſtom among us to divide among ourſelves what every Man has ſtolen by himſelf. They have often made a Jeſt of my Simplicity ;*

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but I have always held my Resolution; and I say once more I am of Opinion, that my refusing to offend the true God, tho' I did not yet worship him, has prevail'd with him to open his Arms to receive me, as unworthy as I am. The Air of Simplicity with which he utter'd these Words, charmed me, and having embrac'd, I admitted him into the Number of the Catechumens.

The News of the ceasing of the Persecution at *Couttour* made a new Festival for the Christians, who return'd Thanks to God for the same in solemn Manner. The Pool of *Counampaty* being quite dry'd up, I resolv'd to repair to *Elacourichy*, but first to *Aour*, to confer there with the Missioners about some Difficulties I met with at first. There I found the Fathers, *Bouvet* and *Carvallo*, quite spent with the continual Toil of a Month. Never any *Easter* had been kept there in such solemn Manner, and with so great a Concourse of People. The *Indians* being great Admirers of Poetry, *F. Bouvet* had caus'd the Victory of *David* over *Goliah* to be represented in Verse, and it was all along an Allegory of the Victory JESUS CHRIST gain'd in his Resurrection over the Powers of Hell. It was all instructive and moving.

Among the many People that resorted to it from all Parts, there were several of a neighbouring Province, profess'd Enemies to the Prince, to whom the Town of *Aour* is subject. They came arm'd, and with a great Retinue. That unlucky Accident, and the unsuccessful Attempts made by that Lord, to extort Mony from the Missioners, incens'd him, before ill affected towards the Christians.

Some

Some Great Men, of the Country round about, laid hold of that Opportunity to ſtir him up ſtill more againſt the Chriſtians. They writ to him in a threatning Manner, omitting nothing that might the more provoke him. *Is it not a Shame*, ſaid they, *that you ſhould entertain in your Dominions a Stranger, who makes it his only Buſineſs to deſtroy the Worſhip of our Gods? He ſpares neither Labour, nor Expence, nor Feſtivals, to raiſe his Religion on the Ruins of ours. He ſeems by the Multitude of his Diſciples to give Laws to you, in your own Territories; the very Gentils are devoted to him; more People reſorted to his laſt Feſtival than was requiſite to ſubdue a whole Kingdom. Beſides, that foreign Doctor has publickly affronted our Gods. What can be more inſulting, than to repreſent to an innumerable Multitude of People, a young Lad cutting off the Head of our God* Perou-mal? *Even thoſe who profeſs our Religion are ſo infatuated by that Stranger, that they applaud him, and clap their Hands when they ſee our Gods diſhonour'd. If you are ſo mean ſpirited as to permit him any longer on your Lands, we have reſolv'd to expel him our ſelves by main Force.*

What they propos'd was very agreable to that Prince's Inclination, but there occurr'd ſome Difficulty in the Execution of it; for he hazarded all he was worth, if he us'd Violence; becauſe on the one Hand, he had Cauſe to apprehend the Reſentment of the *Talavai*, who protected the Miſſioners; and on the other, his own Intereſt check'd him. If he expell'd the Miſſioner his Town, it would fall again to a poor Hamlet, as it had been before; all the Chriſtians, who were come to inhabit that Deſert Place, would be ſure to follow their Shepherd, and by that Means he would deprive

himſelf of the beſt Part of his Revenue. Theſe were powerful Arguments with a fearful Man, and who lov'd his own Intereſt. However, Intereſt for once yeilded to the Hatred he bore Chriſtianity. He ſent the Miſſioner Word, that he could no longer withſtand the Inſtances and Threats of the neighbouring great Men, and therefore, in compliance with them, he commanded him to be gone out of his Dominions within three Days.

This ſurpriſing Order put us ſomewhat out of our Byaſs; ſo that we were ſome Time wavering what to do, and began to think of withdrawing; but then thought it was a diſmal Thing, that ſo inconſiderable a Prince ſhould in a Moment ruin the fineſt and moſt flouriſhing Church in the Miſſion. The bare Name of the *Talavai* was ſufficient to make an Impreſſion on our Perſecutor. *F. Bouchet* was then making a Machine, to mount a Water-Dial, which he was to preſent the *Talavai*. He therefore anſwer'd the Prince, that it was needleſs to allow him three Days to depart his Dominions, ſince a Quarter of an Hour would ſuffice; but that having promis'd the *Talavai* ſome Machines he had Occaſion for, he muſt ſtay till they were finiſh'd; which, as ſoon as done, he would go preſent them to, and tell him, That being in Diſgrace with the Prince of *Catalour*, who baniſh'd him all his Dominions; he begg'd of him ſome little Corner in his Kingdom, whither he might retire, to build a Church and a Town for his Diſciples, who would not ſtay a Moment at *Aour*, after he was gone.

The Chriſtians were ſo reſolv'd, and Five or Six of the chief of them, went to acquaint him with it, which, together with the Meſſage ſent by

by the Missioner, made that Prince to bethink himself, apprehending at the same Time the Loss of his Revenue, and the Indignation of the *Talavai*. Being thus mollify'd, he answered, He did not desire the Missioner should depart ; but that he would not for the future celebrate any such solemn Festivals, which drew together so great Numbers of People, and gave a Jealousy to the neighbouring great Men. Thus *F. Bouchet* continu'd to exercise his Function at *Aour*.

Strange Distemper and Cure.

At that Time an Accident befell one of our Catechists, whom the Father had sent to the Prince, which much surpriz'd us. He had travell'd in all the Heat of the Day, and being very Thirsty, was so indiscreet as to drink, without the usual Precautions. He immediately found himself seiz'd with that extraordinary Indigestion, which they call in *India Mordechin*, and to which some of the *French* have given the Name of *Mort de chien*, that is; *Dog's Death*, imagining it had been so call'd, because it causes a violent and cruel Death. In short, it puts the Patient to the most racking Pains, which does such Violence to Nature, that very few escape, unless they apply a Remedy, much us'd along the Coast, but little known up the Inland. This Remedy is so effectual, that scarce Two in a Hundred miss being snatch'd from the Jaws of Death by the Application of it. That Distemper is much more common in *India* than in *Europe* ; the continual Dissipation of the Spirits, occasion'd by the intense Heat of that scorching Climate, does so weaken the natural Heat, that the Stomach is often unfit to concoct the Sustenance it receives. The Catechist being thus disabled from proceeding any

farther, ſtay'd in a little Town, about a League from *Acur*, and ſent to acquaint us with the miſerable Condition he was in.

The News was not brought us till Nine at Night; I haſted away immediately to the Aſſiſtance of the Patient, and found him ſtretch'd out on the Ground almoſt beſide himſelf, and with violent Convulſions. All the Village was gather'd about him, and every one was preſſing to give him ſeveral Sorts of Medicines, which were properer to heighten than to alleviate his Diſtemper. I caus'd a great Fire to be lighted, and wanted an Iron Rod for my Remedy, but there being none, took a Sickle, ſuch as they uſe to cut Rice and Herbs. I made it red Hot in the Fire, and order'd the Back of it, red Hot as it was, to be apply'd to the Sole of his Foot, about three Fingers Breadth from the Back of his Heel; and to the End they might commit no Miſtake in an Operation, which they had never ſeen perform'd, I ſcor'd with a Coal the Place to which the hot Iron was to be apply'd. They held it hard againſt the Foot, till the Iron penetrating thoſe corny Skins, which in the Blacks are extremely hard, came to the Quick, and was felt by the Patient. The ſame was done to the other Foot, with the like Precautions, and with the ſame Succeſs. If it happens that the Patient ſuffers himſelf to be burnt, without giving any Token that he feels it, the Caſe is almoſt deſperate.

The Operation being thus perform'd, I cauſed them to bring me a little Salt powder'd, for want of which, hot Aſhes may be us'd, and ſtrewing it on the two Dents made by the Iron, had thoſe two Places beaten for ſome Time with the Soles of his Shoes. Thoſe who

were

were preſent could not conceive the Virtue of that Remedy; but they were much ſurpriz'd, when in leſs than half a Quarter of an Hour, they ſaw the Patient perfectly come to himſelf, without any of thoſe Convulſions, or the other mortal Symptoms he had before; he felt nothing but an extraordinary Wearineſs, and an ardent Thirſt. I caus'd ſome Water to be boiled, with a little Pepper and an Onion, and gave him to drink. Then having reconcil'd him, for he had been lately at Confeſſion, I left him very eaſy, and return'd myſelf to *Aour*. The next Day he was in a Condition to come to me, and to return Thanks to God for his Cure.

Remedy againſt the Cholick.

Perhaps you may be pleas'd to hear another Remedy, which I have not try'd, but it was taught me by *Monſieur Manouchi*, an able *Venetian* Phyſician, who has gain'd much Reputation at the *Great Mogol's* Court, where he has reſided forty Years. He has aſſur'd me, that his Remedy is infallible againſt any Sort of Cholick. *You muſt take*, ſays he, *an Iron Ring of about an Inch and a half Diameter, or thereabouts, and of a proportionable Thickneſs; make it red hot in the Fire, and laying the Patient on his Back, apply the Ring to his Navel, ſo that the Navel may be as it were the Center to it. The Patient will ſoon feel the Heat, then take it away quickly; the ſudden Revolution that will make in the Belly, will ſoon diſpel all Pain.* He undertakes to anſwer for the ſpeedy Effect of this Remedy, and aſſures me he has always made uſe of it in *India*, with Succeſs.

The Perſecution which threatned the Church of *Aour* being over, I ſet out for *Elacourrichy*. *Nandavanapaty* was the firſt Town I came to on my Road. There was formerly a very fine Church, and Chriſtianity flouriſh'd; but the Wars have

ruined the Church, however, the Chriſtian Congregation ſtill ſubſiſts, at leaſt in Part. I found there a great Number of Converts, who had built a little Church, reſorted to only by *Parias*, which is the meaneſt Race among the *Indians*. They would have had me rebuild the former Church, but my Stock would not reach. Several of the Gentils joyn'd the Chriſtians to conduct me a conſiderable Way out of the Town.

The *Ambalakaren*, or Captain of the Place, a good old Man, who ſtill remembers the Miſſioners he has formerly ſeen there was extraordinary obliging to me, and offer'd to joyn with the Chriſtians towards rebuilding of the Church. He added, that if I did not like the Situation, he would appoint me any other Place I ſhould approve of; ingag'd to furniſh Part of the Timber, and Straw to thatch it; in ſhort, he ſaid I need only give my Conſent, and he would undertake for the reſt. A Man, who was unacquainted with the Nature of thoſe People, would be eaſily impos'd on by ſo fair an Appearance. As generous as the *Indians* are in promiſing, they are no leſs Ingenious at finding Pretences to come off from their Word, when they have once ingag'd us in ſome Expence. I return'd him Thanks, promiſing to be back in a ſhort Time, and deſiring him to protect the Chriſtians, and to think himſelf of embracing that Religion, ſince he was ſo near his Grave.

Coloran *River.*

After travelling ſome Time through the Woods, I arriv'd on the Bank of the *Coloran*, which I croſs'd without much Trouble, then proceeded along the Side of it, and came into another little Wood, the Trees whereof are very

very pleaſant to the Eye. They were all over cover'd with Flowers of a Sort of yellowiſh White, and about as big as Orange Flowers. I was told they were of a delicious Taſte, and gathering ſome found them ſweetiſh, but ſoon after felt a Sort of Giddineſs in my Head, that laſted ſome Time, and which they told me was the uſual Effect of them upon all ſuch as are not us'd to eat them. The Flower is all the Fruit that Tree bears, and they extract an Oyl from it, which is excellent for Sauces. *Odd Effect of Flowers.*

I proceeded on my Journey ſtill along the *Coloran*, and about Noon reach'd *Elacourrichi*. The Catechiſt was very buſy there, finiſhing the Church, which, like almoſt all the others, is only a great lofty Cottage, thatch'd with Ruſhes, at the End of which there is a Partition, for the Miſſioner to withdraw into.

The ſame Night I arriv'd at *Elacourrichi*, Advice was brought me by an Expreſs from *Coutour*, that *F. Bertholdus* was taken ill of a violent Defluction fallen on his Eyes and Ears. I ſet out immediately to aſſiſt him, and arriving there the next Day, perceiv'd the only Remedy was Bleeding; but neither the Uſe, nor ſo much as the Name of the Lancet is known in that Country. Their Way of Bleeding is very odd, and they only uſe it in ſuch Diſtempers as appear outwardly. When any Part is afflicted, they ſcarrify it with the Point of a Knife, then they apply to it a Sort of Copper Cupping-Veſſel, with which they pump the Air, and ſo draw the Blood out of the ſore Part, at the Gaſhes made by ſcarrifying. *Indian Bleeding.*

Our *Indians* are ſo ignorant, that they make no Difference between a Vein and an Artery. Moſt of them do not know whether it is an Artery *Their Ignorance in that Point.*

tery or a Nerve that beats, or what is the Occaſion and Cauſe of that Beating. However, conceiting that they are more Skillful than any other Nation, they had already apply'd ſeveral Remedies to the Miſſioner, which had only heightned his Diſtemper. In three Days I eas'd him of his Pains, and return'd to *Elacourrichi*.

Parias *contemptible.*

There was never a Chriſtian in that or the neighbouring Places of any honourable Race. They were all of the Race of the *Parias*, a People vile and contemptible in the Eyes of the Idolaters, and therefore the great Number of Chriſtians there is of that Sort is rather an Obſtacle than a Motive for thoſe of more noted Races to imbrace the Faith. The moſt common Reproach they caſt upon the Converts is, to ſay they are become *Parias*, and conſequently fallen from the Dignity of their own Races. Nothing is a greater Let to the Converſion of thoſe who are of noble Races, than that Notion of *Parianiſm*, which they have fix'd upon our Holy Religion. However, many more Converts might be made, if the Number of Miſſioners were greater, or thoſe that are there enabled to maintain more Catechiſts. Yet are not thoſe *Parias* leſs honourable in the Sight of God, than the other more exalted Races. I knew one of them, who before his Converſion had been a Libertine in the higheſt Degree, and ſo fierce and haughty, that all the Country ſtood in Awe of him; but God ſo chang'd his Heart after Baptiſm, that having diſtributed what he had among his Children, he wholly gave himſelf up to Prayer and Mortification, living upon Charity, and beſtowing all that was above a poor ſcanty Subſiſtence upon other poor People.

Another

Another of one of the Prime Races was no leſs a Pattern of all Virtue, leaving himſelf wholly unprovided to ſupply the Needy, and making it his chief Employment to inſtruct the new Converts.

I celebrated the Feaſt of the Aſcenſion at *Elacourrichi*, in the beſt Manner I was able, being attended by ſo great a Concourſe of People, that the neighbouring Wood was as full as the greateſt Towns, and I then baptiz'd near three Hundred Perſons. The Fatigue of continually attending ſuch a Multitude was ſo extraordinary, that I could never have gone through it, had not a ſudden Alarm procur'd me two or three Days of Reſt.

The *Nababe*, that is the General and Governor of *Carnate*, which had been conquer'd by the Great *Mogol*, reſolv'd to raiſe by Force the Tribute, which the *Chilianekan* refus'd to pay. A Report was ſpread abroad all on a ſudden, that the *Mogol*'s Troops were already enter'd upon the Dominions of the Prince of *Arielour*, Brother to the Prince to whom *Elacourrichy* belongs, which ſtruck a Terror among our Chriſtians, ſo that they immediately diſpers'd. However, the Catechiſts took Care to conceal that Advice from the Catechumens I was baptiſing. When the Ceremony was over, I went out of the Church, and was ſurpris'd to find ſuch a Solitude, and enquiring of thoſe who had not forſaken me, what might be the Occaſion of it, all the Anſwer they gave was to conjure me to fly immediately, and ſome, without conſulting me, carry'd away the Church Stuff into the moſt hidden Part of the Wood. I gueſs'd that might be one of thoſe Pannick Fears our *Indians* are ſubject to, and therefore order'd four or five of the

Falſe Alarm.

the moſt courageous among them to go away to the Weſtward, whence the Alarm came, to be better inform'd of the Truth of that Report. They did ſo; but a Man would have judg'd by their Looks, that they had been ready to fall at every Step by the Swords and Spears of the *Moors*. They went into ſeveral Villages, which they had imagin'd to be laid in Aſhes, and finding all Quiet, enquir'd about the Enemy, and were ask'd themſelves what Enemy they meant. Being recover'd of their Fright, they did not think fit to go any farther, and return'd much out of Countenance for having been in ſuch a Conſternation without any Reaſon. The following Feſtivals of *Whitſontide*, &c. were alſo obſerv'd in religious Manner; but my Satisfaction was not laſting, for I was inform'd that the Prince of *Catalour*, of whom I have ſpoken above, ſtill diſturb'd *F. Bouchet* in his Church at *Aour*, and that the Catechiſts durſt not repair to the Villages ſubject to him, to inſtruct the Chriſtians. The only Way to bring him to Reaſon was to apply to the *Talavay*, whoſe Name alone made him quake for Fear. It is even reported, that having reſolv'd with himſelf to ſee the Capital of the Kingdom, where the *Talavay* commonly reſides, he put himſelf to Expences to appear with the more Grandeur; but that being come very near the City, he had not the Courage to go in, imagining that he ſhould be clapt into Irons, and depriv'd of his little Territory. The Dread which ſeiz'd him was ſo great, that he went back immediately, and got to *Catalour* ſo ſoon, that all his Subjects were amaz'd. However, to ſave his Credit, he gave out, that a ſudden Indiſpoſition had obliig'd him to return ſo haſtily.

Fear of an Indian Prince.

That

That Prince consider'd, that if the Father should complain to the *Talavay*, that Governor, who has always been an extraordinary Friend to the said Missioner, would not fail to do him Justice for his being so often wrongfully molested, and therefore us'd Means to appease him, tho' still resolving to disturb the Christians upon all Occasions. Hereupon *F. Bouchet* represented to him the many Advantages he receiv'd by his living under his Dominion, in the Interest of his Revenue, and the Christians being the best Soldiers he had ; at the same Time declaring he must complain to the *Talavay*, who would not fail to do him Justice.

This very much startled the Prince of *Catalour* ; but an Accident, which hapned at the same Time, put him into a greater Consternation, and might have been his Ruin, had the *Talavay* been a Man more selfish, or *F. Bouchet* revengeful.

Cheating Indian Penitents.

There is a Hill about a League from *Tichera-paly*, on which the Gentils have built a Temple, the Charge whereof has been committed to a famous *Joghi*, or Heathen Penitent. His seeming outward Austerity has drawn to him a great Number of other *Joghis*, who live under his Direction. Tho' a vast extent of Land, and a considerable Number of Villages has been set apart for their Maintenance ; the Chief of those Penitents is so far from letting them partake of what has been appointed for their Support in common, that he sends them all about the Country a begging, and obliges them to bring every Month a certain Sum, which he dedicates to the Idols. Those Fellows are mere Robbers, who ruin all the Villages, and enrich themselves with their Extortions and plundering the People.

Two

Their Insolence. Two of those *Joghis* came upon the Land of the Prince of *Catalour*. A Soldier, whom they would have compell'd to give them a Alms, called to his Assistance some of his Comrades, who all fell upon the two Mendicants and sent them Home well beaten. The Chief *Joghi* thinking himself affronted in the Person of his Penitents, resolv'd to be reveng'd. He immediately display'd a Standard on the Top of the Temple, which was to be seen all the Country about. Upon that Signal, all the *Joghis* that were under his Direction, being above a Thousand, assembled and repair'd to the Standard, preparing to fall upon the Land of *Catalour*, and to put all to Fire and Sword.

Prince of Catalour *reliev'd by the Missioner.* The Queen of *Ticherapali*, who from her Palace had seen the Standard display'd, sent to know the Meaning of it. As soon as Advice was brought her, she dispatch'd some Soldiers to the Prince, with Orders for him to repair immediately to Court, to answer for the Insult offer'd to those Men devoted to the Service of their Gods. The Queen's Orders, and the Outrageousness of the *Joghis*, put the Prince of *Catalour* into a mighty Consternation: There was no Way for him to come off, had not *F. Bouchet* contriv'd to deliver him from his Distress. The Missioner went away to Court, labour'd to appease the Queen's Wrath, and then laid before her all the Circumstances of the Fact, in the Presence of the *Talavay*, so thoroughly making out the Prince's Innocence that he was fully acquitted. The Truth being thus brought to Light, the Prince was dismiss'd, upon only making some Presents to the Queen, and to the Mountain *Joghi*, which quite laid the Storm. He was sensible of his Obligation to the Missioner, and being charmed

d with ſuch an Act of Generoſity, the like whereof he had never ſeen, promis'd upon Oath, never more to diſturb him in the Exerciſe of his Function.

F. Bouchet had built a Church in the Iſland of *Chirangam*, famous among the Idolaters, for a Temple they have in it, and Chriſtianity advanc'd there apace; but the Governor of the Iſland, at the Inſtigation of the Prieſts of the Idols, fell upon the Chriſtians aſſembled there at their Prayers, and to be inſtructed by the Catechiſt, abuſing them, and taking away all they had. *F. Bouchet* being inform'd of it, complain'd at Court; the Governor was ſent for, and after a ſevere Reprimand for his Cruelty and Avarice, commanded immediately to reſtore all he had taken from the Converts. Nothing is more difficult than to get from the *Indians* whatſoever they are once poſſeſs'd of. The Governor could not prevail with himſelf to part with what he had ſo wrongfully gotten. He rely'd on the Goodneſs of the *Talavay*, concluding he would never uſe ſuch Rigour as his Obſtinacy deſerv'd.

Puniſhment of ſuch as defraud the Revenue.

But it pleas'd God to puniſh him doubly, for being ſuſpected as to his Management of the publick Revenue, he was order'd to bring in his Accounts; but it being the ſame Thing among thoſe People to be call'd to Account, and to be condemn'd; he was fin'd five Thouſand Crowns, to be paid immediately into the Treaſury. He ſtill delaying, the Puniſhment was not deferr'd. One Day, when he leaſt thought of it, a Number of arm'd Soldiers enter'd his Houſe betimes in the Morning, ſeiz'd and carry'd him away to Court, where a Stone of a great Weight was laid on his Shoulders, which he was oblig'd to carry

carry till he had paid the aforesaid Sum. This humbled his haughty Mind; but his wicked Heart was still the same.

Infamy of taking another Man's Wife.

Soon after another Accident befell him, which ruin'd his Reputation for ever. He was by Race a *Brachman*, and had just marry'd a Woman of the same Race, who had in her Infancy been marry'd to another *Brachman*, that was gone a travelling, and had never been heard of since. The very Day his Bride was brought home to him, and in the midst of the Nuptial Feast, the first Husband arriv'd at *Ticherapaly*. Being inform'd that his Wife was convey'd to another, he ran to the Bridegroom's House, and publickly reproach'd him with the Shame and Infamy he had brought upon himself; for the taking away of a Woman of the *Brachman* Race, is among those People an unpardonable Crime. The Indignation conceiv'd at so infamous an Action quite confounded the Governor; he was sensible there was no avoiding of his Ruin, if his Adversary demanded Justice, and therefore spar'd for nothing that might appease him; Prayers, Tears and Promises were all made use of. At length Overtures were made for an Accommodation, and he was oblig'd to restore the Woman to her first Husband, and to pay that same Day to the *Brachman* the Sum of five Hundred Crowns, agreed on between them.

No sooner had the *Brachman* receiv'd his Money, than he went to make his Complaint to the *Talavay*, *And to the End*, said he, *my Lord, that you may not question his being guilty of the heinous Crime I lay to his Charge; here is the Money he has paid down to appease my just Indignation.* The *Talavay*, who is himself a *Brachman*, was much concern'd at that Action, which

was a Dishonour to his Race. He assembled the Prime *Brachmans* of the Court, and summon'd the Criminal to appear before him. The Crime was too well prov'd to suspect the Accusation, so that the unfortunate Governor had no other Way left but to implore the Mercy of the Court. He appear'd before that Assembly, with an old Clout wrapp'd about him, his Hair in disorder, prostrating himself on the Ground, and crying out in a dreadful Manner. He was bitterly reprov'd for committing such an Offence as cast a Blemish on the whole Race of the *Brachmans*, and it was not question'd, but that after such a Disgrace, he would banish himself his own Country, to hide his Shame in the remotest Provinces, there to lead an obscure Life; but the *Talavay*, rather inclining to Mercy than Severity, made him return to the Palace, and comforting him in his Misfortune, said, *Men are not Proof against Sin, your Offence cannot be retriev'd; but do you think of satisfying the* Brachman, *and of making Amends from henceforward, by a prudent and modest Behaviour, for the Scandal you have given to the whole Kingdom.*

The Talavay's *Moderation.*

These Words gave new Life to the Governor, he compounded with the *Brachman*, fulfill'd the hard Injunctions laid upon him, and was restor'd to his Government. The very Gentils look'd upon this humbling of that Persecutor as the Act of Providence; yet was he so far from restoring what he had taken from the Converts, that he afterwards quite drove them from their Church by the following Artifice: He caus'd the Idol, call'd *Poullear*, to be convey'd into the said Church, knowing that the Christians would never assemble there afterwards; nor was he mistaken, for the Converts, in their Zeal raz'd

the

the ſaid Church, following therein the Example of the Religious *Iſraelites*, who deſtroy'd the Altar the Gentils had profan'd with their Sacrifices, and the Idol they had plac'd on it.

During the two Months I continu'd at *Elacourrichy*, I had as much Employment as the greateſt Towns could have afforded me; being oblig'd daily to adminiſter the Sacraments, to aſſiſt the Sick that were brought to my Cottage, to inſtruct the Catechumens, to receive the Viſits of the Gentils, and to diſcourſe them about Religion, and alſo to anſwer the Queſtions they would have put to me, without entring into Diſputes with them. Experience has taught us, that ſuch Diſputes, in which they are always worſted, only ſerve to provoke, and to make them ſtill more averſe to Chriſtianity. The Way is to make the Objections ourſelves, which we ſee might be made by them, and then to ſolve them; and they are always pleas'd, when they have not themſelves propos'd the Difficulties, which we anſwer.

Indians not to be diſputed with.

Above all, 'tis requiſite to give them the moſt exalted Notion of the God we adore; every now and then asking them, whether the Perfections we attribute to him, are not worthy of the true God, and whether he can be ſo, who has not thoſe noble Qualifications, without running into the Chimeras, and the infamous Accounts they give of their Deities. They are to be permitted to deduce thoſe Conſequences themſelves, and they frequently do ſo, acknowledging, without being urg'd to it, that thoſe wonderful Perfections are not to be found in the Gods they worſhip. In caſe their Pride ſhould obſtruct their owning of it, they muſt not be by any Means preſs'd to it by Dint of Argument;

How to be manag'd.

it

t is enough for us if we can ſend them away onvinc'd, that we adore one only God, who s Eternal, Almighty, infinitely Perfect, and who can neither commit, nor endure any Thing hat is vicious. Thus they depart full of the Grandeur of our God, of Eſteem for thoſe who worſhip him, and of Reſpect for thoſe who each how he is to be ador'd.

Beſides all theſe Exerciſes of the Apoſtolical Miniſtry, all Care muſt be taken to prevent incurring the ill Will of the Gentils, the Temporal Concerns of the Converts muſt be look'd after, and moſt of their Differences reconcil'd, to prevent their having Recourſe to the Pagan Judges. This troubleſome Affair alone would be ſufficient to employ a Miſſioner; and therefore, to avoid loſing too much Time, I refer the deciding of their Controverſies to able Chriſtians, whom I cauſe them to refer themſelves to, and by whoſe Award they agree to ſtand.

I was ſtill at *Elacourrichy* about the Middle of *May*, which is the Time when the Winds begin to blow furiouſly, and rage ſo violently, that they carry up into the Air ſuch thick Clouds of Duſt, as darken the Sun, ſo that he is not ſometimes to be ſeen in Four or Five Days. This Duſt penetrates into all Parts; it gets into the Throat, and occaſions ſuch Defluctions on the Eyes as often cauſe Blindneſs. It is then almoſt impoſſible to go to the Weſtward, which is the Quarter the Storm comes from. The *Indians* are more us'd to it than the *Europeans*, and yet they ſuffer by it very much, and it is a lawful Excuſe for many not to come to Church. *Stormy Winds.*

Rains. Thoſe high Winds are the Forerunners of the great Rains, which fall on the Weſtern Coaſt of *India*, and on the Mountains of *Malabar*, where the *Coloran* is form'd, which fertilizes the Kingdoms of *Maiſſour*, *Madure*, *Tanjaour*, and *Choren-Mandalam*. The People of *India* expect thoſe Rains, with as much Impatience as thoſe of *Egypt* wiſh for the Overflowing of the *Nile*.

It was thought the River would have ſwollen this Year before the uſual Seaſon, becauſe the Winds had begun to blow much ſooner than the former Years. I deſign'd to ſet out from *Elacourrichy*, as ſoon as the Waters began to appear in the River, in order to proceed to the Southward into a Province, where no Miſſioner or Catechiſt has ever yet been; but the Winds continu'd to blow, the River was ſtill dry, and the People began to apprehend a general Famine.

Dike to water the Country. Nevertheleſs the Rains had fallen in their proper Seaſon, and the Waters which have a rapid fall from the Mountains, would have run into the *Coloran* ſooner than uſual, but that the King of *Maſſour* had ſtopp'd their Courſe with a prodigious Dike he had caus'd to be thrown up quite acroſs the Channel. His Intent was to divert the Water by Means of the ſaid Dike to the End, that running into the Cuts he had made, it might overflow his Plains; but at the ſame Time that he provided for fertilizing his own Lands, and increaſing his Revenue, he ruin'd the two neighbouring Kingdoms of *Madure* and *Tanjaour*. The Waters would not have reach'd them till the latter End of *July*, and the Channel would be dry again by the Middle of *September*.

Thoſe

Thoſe two Princes having Regard to the Good of their Kingdoms, reſented that Action, nd joyn'd in League againſt the common Enemy, to oblige him by Force of Arms to aſt down that Dike, which was ſo prejudicial o their Dominions. They were already ma- ing mighty Preparations, when the River *Coloran* took it's own Revenge, as they expreſs'd t in theſe Parts, for the Affront of confining its Waters. As long as the Rains were moderate n the Mountains the Dike ſtood, and the Wa- ers ran off gently into the Cuts prepar'd or them; but when thoſe Rains came to fall eavy, the River ſwell'd in ſuch Manner, that it verthrew the Dike, and carry'd it clear away with the Violence of its Stream. Thus the King of *Maſſour*, after an uſeleſs Expence, was n a ſudden diſappointed of the immenſe Wealth e had promis'd himſelf.

The Channel was not long a filling, and the Joy was the greater among thoſe People, be- cauſe they had expected a Famine to follow. They ſeem'd to be tranſported beyond them- ſelves, running in Throngs to the River, to waſh themſelves, upon the ridiculous Notion they en- tertain, that thoſe firſt Waters cleanſe them from all their Crimes, as they waſh away all the Filth from the Channel.

The *Coloran* being ſtill fordable, I croſs'd it as ſoon as poſſible, to repair to *Counampaty*, there to expect an Opportunity to remove to *Tanjaour*. That is the Kingdom where the Chriſtian Religion is cruelly perſecuted; and I will give you an Account of that Perſecution in my next Letters. You ſee by what I have writ, that as we have much Bitterneſs, God is

pleas'd to make us Amends by the plentiful Harveſt we gather in. I am with much Reſpect, &c.

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

F. MARTIN, Miſſioner

of the Society of *JESUS*

A LET

A LETTER FROM *F. de la LANE,*

Miſſioner of the SOCIETY of *JESUS* in *India,*

TO

F. MOURGUES,

Of the ſame SOCIETY.

Pondichery, January 30, 1703.

REVEREND FATHER,

THE Reſpect I owe you, and the Satisfaction you take in the Succeſs with which God is pleas'd to bleſs the Labours of the Miſſioners, are two conſiderable Motives, which induce me to give you an Account of the preſent State of

Chriſtianity in *India*, and to impart the Obſervations I have made relating to Religion, and to the Manners of a great Nation, which is hitherto little known in *Europe*.

Miſſions in the Peninſula of India.

You know our Society has three conſiderable Miſſions on that Part of the Peninſula on this Side the *Ganges*, which is to the Southward of the Empire of the *Mogol*. The firſt is the Miſſion of *Madure*, commencing at Cape *Comorin*, and extending as far as *Pondichery*, about the 12th Degree of North Latitude. The ſecond is that of *Maiſſour*, a great Kingdom, the King whereof is Tributary to the *Mogol*, to the Northward of that of *Madure*, and almoſt in the Center of the Country. To conclude, the third is that which Providence has allotted me, and is call'd the Miſſion of *Carnate*. It has its Beginning at the Height of *Pondichery*, and has no other Boundary to the Northward but the Empire of the *Mogol*, being border'd on the Weſt by Part of *Maiſſour*.

Miſſion of Carnate, its Extent.

Thus it is to be obſerv'd, that the Miſſion of *Carnate* does not only compriſe the Kingdom of that Name, but alſo ſeveral other Provinces, and diſtinct Kingdoms, ſpreading over a vaſt Extent of Land; ſo that from North to South it ſtretches above three hundred Leagues in Length, and about a Hundred and forty Leagues from Eaſt to Weſt, where narroweſt, and where bounded by the Kingdom of *Maiſſour*. The Principal States I am acquainted with in it are, the Kingdoms of *Carnate*, *Viſapour*, *Bijanagoran*, *Ikkery*, and *Golconda*. I do not take Notice of a conſiderable Number of ſmall States belonging to peculiar Princes, moſt of them Tributary to the *Mogol*.

The Country is very populous, and there is in it a great Number of Towns and Villages. It would be much more fruitful, did not the *Mahometans* subject to the *Mogol*, who have subdu'd, oppress the People with their continual Exactions. About fifty Years ago they invaded all those Lands, and have extended themselves to the very End of the Peninsula. Only some few States, tho' still Tributary to the *Mogol*, have preserv'd their ancient Form of Government; as the Kingdom of *Madure*, those of *Maravas*, *Tricherapali* and *Gingi*; all the rest is govern'd by the *Mogol*'s Officers, excepting only some particular Lords, to whom they have left the Management of their Provinces; but those Lords pay heavy Tributes, and have such Dependance on the Sovereign, that they are depriv'd of their Dominions upon the least Jealousy, so that they may rather be call'd Farmers to the *Mahometans*, than Sovereigns of their Countries.

Country oppress'd by Mahometans.

The Oppression of the Gentils under that Dominion, would not obstruct the Propagation of the Faith, were not the *Mahometans* also implacable Enemies to Christianity. The Idolaters are always heard when they complain against us. They easily persuade them, that we are rich; and upon such false Informations, the Governors cause us to be seiz'd, keeping us very long under a severe Confinement. *F. Bouchet*, famous for the great Number of Infidels he has baptiz'd, has been made experimentally sensible of the Extent of their Avarice. He had adorn'd a small Image of our Saviour, with some false Stones; some Gentils of that Province, having seen it, told the Governor that the said Father had an immense Treasure; the Missioner

Mahometans Enemies to Christians.

was immediately put into a close Prison, where he endur'd all Sorts of Hardships for above a Month, and his Catechists were bastinado'd, and threatned with Death, if they did not discover the Missioners Treasure.

It is very frequent in this Mission to see the Preachers of the Gospel imprison'd and abus'd through the Avarice of the *Mahometans*, who are naturally inclin'd to persecute them, out of the Aversion they have to Christianity, and yet, they being Masters of the Country, the Faith must be propagated before their Eyes.

Misery of the Indians.

The *Indians* are very miserable, and scarce enjoy any of the Fruits of their Labours. The King of every Nation is absolute, and Proprietor of the Land; his Officers oblige the Inhabitants of a Town to till a certain Proportion of Land, mark'd out by them. At the Harvest Time, the same Officers go see the Corn reap'd, and having made a Heap of it, put the King's Seal upon it, and go away. When they think fit, they return to carry away the Grain, leaving only the fourth Part, and sometimes less, for the poor Labourers. The rest they afterwards sell to the People, at what Rate they please, and no Man dares to complain.

Government.

The Great *Mogol* generally keeps his Court near *Agra*, about five Hundred Leagues from this Place; and that Remoteness of the *Mogol*'s Court is in a great Measure the Occasion of the *Indians* being so hardly treated. The *Mogol* sends into those Parts an Officer, with the Title of Governor and General of the Army. He appoints Subgovernors, or Lieutenants of all considerable Places, to receive the Revenues of them. The Time of their Government being but short; for they are commonly recalled in three

three or four Years; they make haſte to grow Rich. Others ſtill more covetous ſucceed them, ſo that nothing can be more miſerable than thoſe *Indians*. There are no other rich Men beſides the *Mahometan* Officers, or the Gentils, who ſerve the particular Kings of each Nation; and even they very often are ſeiz'd, and by main Dint of Scourging, oblig'd to diſgorge what they have got by their Extortions, ſo that at the End of their Power they are commonly as beggarly as they were before.

Adminiſtration of Juſtice.

Thoſe Governors adminiſter Juſtice, without much Formality; the higheſt Bidder generally carries the Cauſe, and conſequently Criminals often eſcape the Puniſhment due to the moſt heinous Crimes, and it frequently happens, that both Parties vying who ſhall bid moſt, the *Mahometans* receive on both Hands, without giving either the Satisfaction demanded.

Indians allow'd their Diſtinction of Races.

How great ſoever the Slavery of the *Indians* is, under the Government of the *Mogol*, in other Caſes, they have ſtill the Liberty of behaving themſelves according to the Cuſtom of their ſeveral Races. They are allow'd their Aſſemblies, which are often held only to enquire after thoſe who are become Chriſtians, and to expel them their Race, unleſs they renounce Chriſtianity.

Gentils hate Europeans.

You are not Ignorant, Reverend Father, of the Averſion the Gentils have for the *Europeans*, whom they call *Pranguis*. That Averſion ſeems rather to increaſe daily, than to abate, and is almoſt an invincible Obſtacle to the Propagation of the Faith. Were it not for that unhappy Hatred they bear us, and which extends to the Holy Faith we preach to them; it may be ſaid the *Indians* are otherwiſe well diſpos'd towards Chriſtianity. They are very temperate,

rate, and never commit any Exceſs either in eating or drinking; they are born with a natural Horror of any Liquor that inebriates. They are very reſerv'd as to Women, at leaſt to outward Appearance, and they are never ſeen to do any Thing in publick that is contrary to Modeſty and Decency. The Reſpect they bear their *Gourou*, ſo they call their Teacher, is infinite; they fall down before, and honour him as their Father. Scarce any Nation is more charitable to the Poor. It is an inviolable Law among Relations, to ſupport one another, and to ſhare what little they have with thoſe who are in want. They are alſo very zealous for their Pagods, and a Handicraft Man, who earns not above ten Fanons, Pieces of Money worth about five Pence each, will ſometimes give two of them to the Idol. They are alſo very ſedate, and nothing ſcandalizes them ſo much as Paſſion and Raſhneſs. There is no Doubt, but that being ſo well diſpos'd, many of them would become Chriſtians, were it not for the Fear of being expell'd their Race. This is one of the Obſtacles that ſeems inſurmountable, and which only God can remove, by ſome of thoſe extraordinary Means which are unknown to us. A Man who is turn'd out of his Race has no Place of Sanctuary, or Support left him; his Kindred may not converſe with, or ſo much as give him Fire; if he has Children, no Body will marry them. He muſt ſtarve, or put himſelf into the Race of the *Parias*, which among the *Indians* is the utmoſt Infamy.

Good Qualities of Gentils.

Theſe are the Tryals the Converts muſt go through, and yet there are ſome who endure that dreadful Deſolation with an Heroick Conſtancy. You may believe that upon ſuch Occaſions

ſions aMiſſioner does not ſpare to give themPart of what he has, and it is that which often makes him deſire to be ſupported more plentifully by Charitable People in *Europe*.

Religion of the Indians.

It is now requiſite to give you ſome Idea of the Religion of the *Indians*. There is no Doubt to be made but thoſe People are thorough pac'd Idolaters, ſince they worſhip ſtrange Gods. Nevertheleſs it ſeems evident to me, by ſome of their Books, that they have formerly had a diſtinct Knowledge enough of the true God. This is eaſily to be perceiv'd at the Beginning of the Book call'd *Panjangan*, the Words whereof are as follows, which I have tranſlated *Verbatim*. *I adore that Being, which is not ſubject to Change, nor to Unquietneſs; that Being, whoſe Nature is indiviſible; that Being, whoſe Simplicity admits of no Compoſition of Qualities; that Being, which is the Origin and Cauſe of all Beings, and which ſurpaſſes them all in Excellency; that Being, which is the Support of the Univerſe, and which is the Source of the Tripple Power.* But theſe noble Expreſſions are in the Sequel mixt with infinite Extravagancies, too tedious to relate.

Idolatry from Poetry.

From what I have ſaid, 'tis eaſy to infer, that the Poets of the Country have by their Fictions from Time to Time effac'd out of the Minds of the People the Notions of the Deity. Moſt of the *Indian* Books are Poetical Works, which they are paſſionately fond of, and thence doubtleſs their Idolatry derives it's Original.

Neither do I queſtion but that the Names of their falſe Gods, ſuch as *Chiven*, *Ramen*, *Vichnou*, and the like, were the Names of ſome of their ancient Kings, whom the Flattery of the *Indians*, and particularly of the *Brachmans*, has deify'd, either by way of *Apotheoſis*, or by

Means

Means of the Poems writ in Honour of them. Thoſe Works, in Proceſs of Time, have been taken for the Rules of their Faith, and effac'd the true Notion of the Deity. The ancienteſt Books, containing a purer Doctrine, have by Degrees been neglected, and the Uſe of that Language is altogether ceas'd. This is moſt certain with Reſpect to the Book of the Religion call'd *Vedam*, which the learned Men of the Country do not now underſtand. They are ſatisfy'd with reading, and getting ſome Paſſages of it by Heart, which they utter after a myſterious Manner, the better to impoſe upon the People.

Indian King deify'd.

What I have ſaid concerning the Original of the *Indian* Idolatry, is confirm'd by a very modern Inſtance. It is about fifty Years ſince the King of *Tícherapaly* dy'd. That Prince was extraordinary Bountiful to the *Brachmans*, the moſt fawning Race that can be found; they either out of Gratitude, or to encourage other Kings to follow his Example, have built him a Temple, and erected Altars, on which Sacrifice is offer'd to that new God. It is not to be doubted but that in ſome Years they may forget the God *Ramen*, or ſome other falſe Deity of the Country, to ſubſtitute the King of *Tícherapaly* in his Place. It is likely the ſame may happen to that Prince as has done to *Ramen*, who is reckned among the ancient Kings, the *Indian* Books ſetting down his Age, the Time and the Circumſtances of his Reign.

Multitude of Gods.

Beſides, *Vichnou* and *Chiven*, who are look'd upon as their principal Deities, and by whom the *Indians* are divided into two ſeveral Sects; they allow of an almoſt infinite Number of inferior Deities.

Brama *God.*

Brama holds the firſt Place among

among the latter: According to their Theology, the Superior Gods created him within the Compaſs of Time, giving him ſingular Prerogatives. He, they ſay, created all Things, and preſerves them by a ſpecial Power the Deity has confer'd on him. It is he alſo, who has as it were the General Inſpection over the inferior Deities; but his Government is to have an End within a limited Time.

Eight Guardian Gods.

The *Indians* take Notice only of the Eight principal Points of the Compaſs, which they place like us in the Horriſon. They pretend that a Demi-God has been poſted by *Brama* in each of thoſe Points, to take Care of the Univerſe. In one of them is the God of Rain, in another, the God of the Winds; in a Third, the God of Fire; and ſo of the reſt; and they call them the eight Guardians. *Divendiren*, who is as it were *Brama*'s Prime Miniſter, immediately commands thoſe inferior Gods. The Sun, Moon, and the Planets are alſo Gods. In a Word, they reckon three Millions of thoſe Subaltern Deities, of whom they tell a Thouſand impertinent Fables.

Learned Indians grant one God.

It is true, that in Converſation, many of the learned Men grant, there can be but one God, who is a pure Spirit; but they add, that *Chiven*, *Vichnou*, and the reſt are that God's Miniſters, and that by their Means we approach the Throne of the Deity, and receive Bleſſings. However, by their Practice there does not appear the leaſt Sign of their believing in one only God. Temples are built, and Sacrifices offer'd only to *Chiven* and *Vichnou*; ſo that it may be ſaid, we know little of what thoſe pretended learned Men believe; but that in Reality they are ignorant Perſons.

The

Tranſmigration of Souls. The *Metempſycoſis*, or Tranſmigration of Souls, is a receiv'd Opinion throughout all *India*, and it is very hard to undeceive them in that Particular; for nothing is oftner repeated in their Books. They believe a Paradiſe, or Heaven, but make the Felicity to conſiſt in ſenſual Pleaſures, tho' they uſe the Terms of Union with God, ſeeing of God, and the like; which are us'd in our Divinity to expreſs the Felicity of the Bleſſed. They alſo believe a Hell, but cannot be perſuaded that it is to laſt for ever. All the Books I have ſeen ſuppoſe the Immortality of the Soul; yet I dare not affirm that to be the Opinion of ſeveral of their Sects, nor even of many *Brachmans*. In the main, they have ſuch confuſe Notions of all thoſe Things, that it is not eaſy to diſcover what they believe.

Morals. As for their Morals, this is what I have learnt. They allow of five Sins, which they look upon as moſt heinous, *viz.* Killing of a *Brachman*; Drunkenneſs; Adultery committed with the Wife of the *Gourou*, that is their Teacher, Doctor, or Prieſt; Theft, when the Value is conſiderable; and the aſſociating with thoſe who have committed any of thoſe Sins. They have alſo other capital Sins, but reckon only Five of them, *viz.* Luſt, Anger, Pride, Avarice, and Envy or Hatred. They do not condemn Polygamy, tho' it is not ſo common among them as among the *Mahometans*; but they abhor a Cuſtom no leſs monſtrous than extravagant, which prevails in the Country of *Malleamen*. The Women in that Country may marry as many Husbands as they pleaſe, and they oblige each of them to furniſh the ſeveral Things they have Occaſion for; one finds Cloaths, another Rice, and ſo of the reſt.

In

In lieu of it, there is among our *Indians* another Custom no less monstrous. The Priests of the Idols every Year are to seek out a Spouse for their Gods; when they see a Woman they like, whether marry'd, or Single, they either force her away, or else draw her by some Slight to the Pagod, and there perform the Ceremony of the Marriage. It is affirm'd, that they afterwards make use of her themselves; nevertheless she is respected by the People as a God's Wife. *Wife for the Gods.*

It is also a Custom among several Races, especially the most noted, to marry their Children very young. The little Husband puts about the Neck of her that is design'd for his Wife a little Toy, call'd *Tali*, which is the Distinction between marry'd Women and others; and the Marriage is concluded from that Time. If the Husband happens to dye before the Matrimony could be consummated, the *Tali* is taken from the young Widow, and she is not permitted to marry again. Nothing being more contemptible among the *Indians* than the State of Widowhood, that was partly the Occasion why they formerly burnt themselves with the Bodies of their Husbands, as not able to live in that despicable Condition. That they never fail'd to do before the *Mahometans* made themselves Masters of the Country, and the *Europeans* possess'd the Coasts; but at present there are few Instances of that barbarous Custom. That unjust Law does not affect the Men, for a second Marriage does not dishonour them, nor their Race. *Children marry'd.* *Widowhood contemptible.*

One of the Maxims of Morality, which still prevails among the *Indian* Idolaters, is, that, in order to be Happy, they must enrich the *Brachmans*; and that there is no Means so effectual for *Charity to the Brachmans.*

for blotting out of their Sins as giving them Alms. Thoſe *Brachmans* being the Authors of moſt of their Books, they have inculcated that Maxim in almoſt every Page. I have known ſeveral Gentils who have almoſt ruin'd themſelves for the Honour of marrying a *Brachman*; the Expence of that Ceremony being very great, among thoſe who are of a good Race.

That is the principal Occaſion of the Hatred they bear the Preachers of the Goſpel; becauſe the Bounty of the People decreaſes as Chriſtianity ſpreads abroad, and therefore they never ceaſe to perſecute us, either themſelves, when in Authority, or elſe by incenſing the *Mahometans* againſt us. It was by their Means I had like to have been ſtrappado'd with the *Chabour*, a Sort of great Scourge ſo call'd by the *Indians*, and drove from a Church I had, near a great Town call'd *Tarkolan*, which hapned in the following Manner.

Wicked Conſpiracy againſt the Miſſioner.

A young *Brachman* came to beg an Alms of me, and having aſſur'd me, that he had neither Father nor Mother, and that if I would maintain him, he would willingly ſtay with me; I retain'd him, deſigning to inſtruct him in Chriſtianity, and to make a Catechiſt of him. The *Brachmans* of *Tarkolan* being inform'd that the Boy was in my Houſe, and ſuſpecting my Deſign, aſſembled together, and reſolv'd to ruin me. They went immediately to the Governor of the Province, and accus'd me of having ſtolen away the young *Brachman*, and made him eat with me, which, they added, was the moſt heinous Affront upon them and their Race. Thereupon the Governor caus'd me to be ſeized by his Guards, who after having treated me in an inhuman Manner, carry'd me before him.

The

The Accuſations and Complaints of the *Brachmans* were repeated in a Language I underſtood not, for it was that of the *Mahometans*, and I was condemn'd to receive many Strokes of the *Chabouc*, or Scourge above mention'd, without being allow'd to ſpeak a Word for myſelf. They were juſt going to give me the firſt Stroke, when a Gentil ſeeing me ready to undergo a Puniſhment, which I could not have had Strength enough to go through, was ſo mov'd to Compaſſion, that he caſt himſelf at the Governor's Feet, ſignifying to him, that I ſhould certainly dye under the Torture. The *Mahometan* was prevail'd on, and underhand demanded ſome Money of me. I having none to give him, he made no more of the Matter, but diſmiſs'd me.

Purification.

However, the *Brachmans*, to cleanſe the young Man of their Race from the Pollution, they ſaid he had contracted, by living with a *Prangui*, perform'd the following Ceremony, which they call Purification. They cut the Youth's Line, which is a Cord they wear as a Mark of their Nobility, made him faſt three Days, rubb'd him ſeveral Times with Cow's Dung; and having waſh'd him a Hundred and Nine Times, put him on a new Line, and made him eat with them at a ceremonious Repaſt.

Malice of Brachmans.

This is one of the leaſt Inſtances of the Malice of the *Brachmans*, and of the Averſion they have for us. They ſpare no Pains to render us odious in the Country. If they happen to want Rain, it is we that are to ſuffer; if any publick Calamity lights on them, it is our Doctrine, ſo offenſive to their Gods, which Occaſions the Misfortune. Such are the Re-

ports they take Care to ſpread abroad, and there is no expreſſing what an Aſcendant they have gain'd over the People, and how much they abuſe their Credulity.

Superſtitious Frauds.

For this Reaſon it is that they have introduc'd Judiciary Aſtrology, that ridiculous Art, which makes the Proſperity or Adverſity of Men, the good or ill Succeſs of their Affairs to depend on the Conjunctions of the Planets, and the Motions of the Stars; or on the Flight of Birds. By that Means they have made themſelves the Judges of good and bad Days; they are conſulted like Oracles, and they ſell their Anſwers at a dear Rate. I have often in my Travels met ſeveral credulous *Indians*, who were returning Home, becauſe they had met ſome ominous Birds. I have ſeen others, who the Day before they were to undertake a Journey, went and lay all Night without the Town, that they might not ſet out on an unlucky Day.

Pride and Obſtinacy.

The Obſtacles we meet with from the *Brachmans* in preaching the Goſpel, would be leſs grievous to us, were there any Hope of converting them; but that is morally impoſſible, according to the common Courſe of Providence. There is no Nation more haughty, more obſtinate againſt the Truth, nor more full of their Superſtitions and the Conceit of their Nobility. To compleat the Misfortune, they are ſcatter'd about in all Parts, eſpecially in the Courts of Princes, where they have the prime Employments, and moſt important Affairs paſs through their Hands.

Ignorance of Brachmans.

They being the Profeſſors of Sciences, you will perhaps be pleas'd to underſtand what Notion ought to be entertain'd of their Capacity,

pacity, or rather of their Ignorance. It is true, I have Grounds to believe that Sciences flouriſh'd among them in former Times; we ſtill find there ſome Footſteps of the Philoſophy of *Pythagoras* and *Democritus*, and I have talk'd with ſome who ſpeak of Atoms, according to the Notion of the latter. Nevertheleſs it may well be affirm'd, that their Ignorance is very great. They expound the Origin of all Things by Means of ridiculous Fables, without being able to give any Phyſical Reaſon for the Effects of Nature. The moſt rational Thing I have ſeen, in a Manuſcript of their Philoſophy, is a Sort of Demonſtration made uſe of there to prove the Exiſtence of God by viſible Things; but after concluding the Exiſtence of a firſt Being, they add an extravagant Deſcription, aſſigning him ſuch a Form, and Qualities as cannot ſuit with him. Beſides, if there be any Thing good in their Books, there are few *Indians* who apply themſelves to read them, or that comprehend the Meaning.

First Ages of the World.

They reckon four Ages ſince the Beginning of the World. The Firſt, which they repreſent as a Golden Age, they ſay laſted a Million ſeven Hundred twenty eight Thouſand Years, and then the God *Brama* was form'd, and the *Brachmans*, who are deſcended from him, had their Origin. Men were then of a gigantick Stature, their Manners very Innocent; they were not ſubject to Diſeaſes, and liv'd four Hundred Years.

Second Age.

In the Second Age, which laſted a Million two Hundred ninety ſix Thouſand Years, were born the *Rajas*, or *Kchatrys*, a noble

Race, but inferior to that of the *Brachmans*. Then Vice began to creep into the World; Men liv'd to three Hundred Years; and their Stature was not ſo large as in the firſt Age.

Third Age. Next ſucceeded the Third Age, which laſted eight Millions ſixty four Thouſand Years. Vice then increas'd very much, and Virtue began to vaniſh, and Men liv'd but two Hundred Years.

Fourth Age. Laſtly came on the fourth Age, in which we live, and the Life of Man is ſhortned three Parts in four. In this Age Vice has wholly prevail'd above Virtue, which is almoſt baniſh'd the World. They pretend there are already elapſed four Millions twenty ſeven Thouſand a Hundred ninety five Years of this Age. What is ſtill more ridiculous, is that their Books aſſign the Duration of this Age, and ſet down the Time when the World is to have an End. Theſe are Part of the Follies wherein the Learning of the *Brachmans* conſiſts, and which they ſeriouſly give out among the People.

Arithmetick. I do not perceive that they have any Knowledge of the Mathematicks, excepting Arithmetick, wherein they are well enough skill'd, but only in the practical Part. They learn their Art of Arithmetick from their Infancy; and caſt up all Sorts of Accounts by their Fingers, without the Help of a Pen, by mere Strength of Imagination. However, I believe they have ſome Mechanick Method, which is a Rule to them for that Sort of Calculation.

As

As to Aſtronomy, there is a Probability, that it has been in uſe among our *Indians*. The *Brachmans* have the Tables of the ancient Aſtronomers, for calculating of Eclipſes, and know how to make uſe of them. Their Predictions are exact enough, even to Minutes, which they ſeem to be ignorant of, and whereof there is no Mention in their Books, that treat of the Eclipſes of the Sun and Moon. They themſelves in talking make no Mention of Minutes, but only of *Garis*, half *Garis*, Quarters and half Quarters of *Garis*. A *Gari* is one of their Hours, but much ſhorter than ours, for it conſiſts of only Twenty Nine Minutes, and about Forty Three Seconds. *Aſtronomy.*

Tho' they know the Uſe of the aforeſaid Tables, and foretell the Eclipſes, it is not to be imagin'd that they are very skillful in that Science; all their Skill is Mechanical, and perform'd by ſome Arithmetical Calculations. They are altogether ignorant of the Theory, and have no Knowledge of the Connection thoſe Things have among themſelves. Some *Brachman* or other always applies himſelf to learn the Uſe of thoſe Tables, which he afterwards teaches his Children; and thus thoſe Tables have by a Sort of Tradition been tranſmitted from Fathers to Sons, and the Uſe that is to be made of them has been preſerv'd. They look upon the Day whereon an Eclipſe happens, as a Day of Plenary Indulgence, believing, that if they waſh themſelves that Day in the Sea-Water, they are cleans'd from all their Sins. *Eclipſes.*

Wild Notions of the Stars.

Having but a falſe Syſtem of Heaven and the Stars, they tell the greateſt Extravagancies of the Motion of the Sun and other Planets. For Inſtance, they believe, that the Moon is above the Sun, and when we go about to demonſtrate the contrary to them, by Reaſons deduc'd from the Eclipſe of that Luminary, they grow into a Paſſion, only becauſe their Principles are contradicted. They farther believe, that when the Sun has enlightned our Hemiſphere, he hides himſelf, during the Night, behind a Mountain. They reckon nine Planets, ſuppoſing that the Sign of *Piſces* riſing and ſetting makes two real Planets, and therefore call them *Ragou* and *Kedou*. Nor can they be perſuaded that the Earth is Round, but they aſſign it an extravagant Figure.

Signs of the Zodiack.

It is true, they are acquainted with the twelve Signs of the *Zodiack*, and give them the ſame Names in their Language as we do in ours; but their Manner of dividing the *Zodiack*, and the Signs which compoſe it is worth relating. They divide that Part of Heaven, which anſwers to the *Zodiack*, into twenty ſeven Conſtellations. Each of thoſe Conſtellations is compos'd of a certain Number of Stars they denote by the Name of ſome Animal, or ſome other inanimate Thing. They make up thoſe Conſtellations of Pieces of our Signs, and ſome other Stars that are near to them. The firſt of their Conſtellations begins at *Aries*, and comprehends one or two of his Stars, with ſome others adjoyning. This they call *Achouini*, which in their Language ſignifies a Horſe, becauſe

they

they believe it repreſents that Beaſt: The Second is, proceeding on ſtill towards *Taurus*, and is call'd *Barany*; by Reaſon they fancy it repreſents an Elephant, and ſo of others.

Each Sign contains two of thoſe Conſtellations and the fourth Part of another, which makes juſt twenty ſeven Conſtellations, in the whole extent of the *Zodiack*, or twelve Signs. They ſubdivide each of the ſaid Conſtellations into four equal Parts, each of them denoted by a Monoſyllable, and conſequently the whole Conſtellation is call'd by an extravagant Name of four Syllables, which has no Signification, and only expreſſes the four equal Parts. *Conſtellations.*

They farther divide each Sign into Nine Quarters of Conſtellations, which are ſo many Degrees, after their Manner, each of them containing three Degrees and twenty Minutes of ours. To conclude, according to the ſame Principles, they divide all the *Zodiack* into a Hundred and eight of their Degrees; ſo that when they are for marking out the Place of the Sun, they firſt name the Sign, then the Conſtellation, and laſtly, the Degree, or Part of the Conſtellation anſwering to the Sun's Place. If it be the firſt Part, they ſet down the firſt Syllable; if the Second, they put down the Second, and ſo of the reſt. *Diviſion of Signs.*

I cannot give you any better Account of the Learning of the *Brachmans*, who are ſo much reſpected by the *Indians*, and ſuch Enemies to the Preachers of the Goſpel. Notwithſtanding all their Oppoſition, Chriſti-

anity daily advances. We have now actually four Miſſions labouring zealouſly for the Converſion of this numerous People, &c.

The reſt of this Letter is omitted, as only relating to particular Affairs of the Jeſuits.

A N

AN EXTRACT OF ANOTHER LETTER, FROM THE SAME *F. de la LANE.*

Tarkolan, 1705.

IT is now seven Months since I enter'd upon the Mission of *Carnate*, and have my Residence at *Tarcolan*, a great City, up the Inland, about the Height of *Madras* and St. *Thomas*, being in the Thirteenth Degree of North Latitude. It is about 30 Leagues distant from *Pondichery*, and seated on that vast Continent commonly call'd the Peninsula, on this Side the *Ganges*.

There are several great Cities in the said Peninsula, and they are populous enough, but nothing to compare to those in *Europe* for Beauty or Magnificence; the Houses having generally

Mean Cities in India.

generally no better than Mud Walls, being low and thatch'd. The chief Nations inhabiting this Country, from Cape *Comori* on the South, as far as *Agra* the Capital of *India*, in the North, are the *Tamoulers*, the *Badages*, the *Marattes*, the *Canaras*, and the *Moors*; which laſt have of late Years made themſelves Maſters of moſt of theſe Provinces.

Nations.

The Country is hot, the Land dry and Sandy, and there are but few Trees that bear good Fruit. There are abundance of Coco and Palm Trees, of which they make Arack, which is a very ſtrong Liquor, and with which Men may be drunk. The Plains are full of Rice; they alſo produce Corn; but it is not valu'd by the *Indians*; the Herbs are good, but being different from ours in *Europe*, we find a Difficulty to uſe ourſelves to them.

Arack.

Rice, Corn, Herbs.

The principal Sorts of Fruits in this Country are the *Mango*, well known pickled in *Europe*; the *Banana* reſembling a Fig; the *Guayava*, not unlike a Pear; Water Melons, not ſo good as thoſe in *Europe*; the *Papayes* of the ſame Colour as our ordinary Melons, but the Fleſh or Pulp of them not ſo firm.

Fruit.

The *Indians* of theſe Parts are Polite; but this Politeneſs of theirs is to exceſs, and troubleſome. They are witty, large of Body, well ſhap'd, and free from moſt of thoſe Vices which are but too common among *Europeans*. Their Children go very ſoon; they are ſcarce three Months old before they begin to craul upon the Ground. At firſt they are Red, or rather of a deep Coffee Colour.

Indians, their Qualities.

The *Brachmans*, who are the Nobility and learned Men of the Country, are generally poor; but nevertheleſs reſpected or haughty, becauſe

Brachmans.

ecauſe true Grandeur among the *Indians* is wing to Birth, and not to Wealth. They ve frugally, never eating Fiſh, Fleſh, or Eggs, ut only Rice, Milk, and ſome Herbs. They re the Preſervers of Sciences, and none but ney are allow'd to ſtudy and apply themſelves o Learning. There being no Printing among nem, all their Books are Manuſcript, in very urious Characters, on Palm Tree Leaves. They make uſe of an Iron Stile, or Bodkin, o write with, and manage it with wonder- ul Dexterity. *Writing.*

The *Indians* were formerly counted very ble Men in all Sorts of Sciences, but they ave now loſt very much of that Reputa- ion. However, they ſtill pretend to under- tand Aſtronomy, and ſome of them do fore- ell the Eclipſes. That of the Sun, which hap- ned in the Year 1704 was ſet down in the Book call'd *Panjangam*, which is as it were Table of the Seaſons of the Year. The Calculation was not altogether exact, nor a- greeing with that of *F. Tachard*, who ob- ſerv'd that Eclipſe, and ſet down the Time of it more preciſely; the Beginning of it at fifty ſeven Minutes paſt Eight, the greateſt Darkneſs of ſix Digits at thirty Minutes paſt Nine, and the End at twenty eight Minutes after Ten. *Aſtronomy.*

The *Brachmans* have alſo Books of Phyſick, but they are not of ſo much Uſe as they might be, becauſe they have ſcarce any Knowledge of Anatomy. All their Skill conſiſts in ſome Secrets and the uſe of certain Simples, which they apply with Succeſs. They have a great Value for their Hiſtories, which are writ in Verſe, and contain the fabulous Exploits *Phyſick.* *Hiſtory.*

ploits of their Deities, and their moſt renowned Penitents. The moſt abſurd Fables they are fill'd with, paſs among them for undoubted Truths. I have in my Houſe an Idolater *Brachman*, who ſometimes reads to me one of his Books, call'd *Ramagenam*, that is, the Life of the God *Ramen*. The reading of it very often ſo touches his Heart, that it moves him to ſhed Tears.

Book of the Law. The Book of the Law, writ in *Samouſeredam*, which is the learned Language, is moſt valu'd among them, and yet there is no Man among them who underſtands it. However, they learn it by Heart, being fully poſſeſs'd with the Opinion, that only the reciting of ſome Words of it is ſufficient to obtain Remiſſion of their Sins. Notwithſtanding I have repreſented to them, that the ſaid Law being underſtood by no Man, is not only falſe but uſeleſs, and that the true Law eſtabliſh'd by God, for the Salvation of Mankind, muſt be intelligible, to the End that all the World be acquainted with the Will of God, and the Means appointed them to obtain Heaven; yet thoſe Words have made no Impreſſion on them, ſo fond are they of their ancient Errors.

It appears through all thoſe groſs Fables they ſpread abroad, that our ſacred Books have not been altogether unknown to them; for they make Mention of the Flood, of an Ark, and of many more ſuch like Things. They affirm, that their God *Vichnou* has appear'd ſeveral Times on Earth for the good of Men, ſometimes in the Shape of a Man, and ſometimes in that of a Beaſt, or Fiſh.

They

hey expect he will ſhortly appear again nong them in the Shape of a Horſe.

There is no conſidering ſuch a deplorable lindneſs without being ſenſibly concern'd; or is it eaſy to undeceive thoſe People; hen we repreſent to them all the Extravaancy of their Belief, they anſwer very calmy, that they only follow the bare Word of God, and that they are not wiſer than their nceſtors and their Doctors. Nevertheleſs here are ſome *Brachmans* more ingenious and learer ſighted than the reſt, who freely own, hat all the People are taught is only a eries of Fables to amuſe them, but they re very few who will make ſo ſincere a Confeſſion.

A LET-

A

LETTER

FROM

Father *MARTIN*,

Missioner of the SOCIETY of
JESUS in *India*,

TO

F. VILLETTE,

Of the same SOCIETY.

Marava, in the Mission of *Madure*, November 8. 1709.

REVEREND FATHER,

THIS is the tenth Year since I came to this Mission of *Madure*. *Marava* is a great Kingdom, Tributary to that of *Madure*. The Prince who governs it is Tributary only in Name; for

for he has a ſufficient Power to oppoſe the King of *Madure*, ſhould he go about to demand his Due by Force of Arms. He is an abſolute Sovereign, and has ſeveral other Princes under his Dominion, whom he turns out of their Eſtates when he pleaſes. The King of *Marava* is the only one of thoſe who reign in the vaſt Extent of the Miſſion of *Madure*, that has ſhed the Blood of Miſſioners. He ſtruck off the Head of *F. John de Brito*, a *Portugueſe*, and his Death was follow'd by a cruel Perſecution of his Flock, which has ceas'd of late Years, and the Miſſion of *Marava* is now one of the moſt flouriſhing in all *India*.

Law among Robbers.

Nothing is more frequent than Robberies and Murders, particularly in that Diſtrict I am continually traverſing. The Method I uſe for my Security is to take one of thoſe Robbers with me; for it is an inviolable Law among thoſe Outlaws, not to offend any Perſon that puts himſelf under the Protection of one of their Gang. It hapned once that ſome of them offering to inſult Travellers, who had a Guide with them, he immediately cut off both his Ears, threatning to kill himſelf, if they proceeded to offer Violence. The Robbers were oblig'd, according to the Cuſtom of the Country, to cut off their Ears alſo, conjuring the Guide to do no more, but to ſpare his Life, that they might not be under a Neceſſity of killing ſome one of their Gang.

Strange Cuſtom.

This is an extravagant Cuſtom, which will ſurpriſe you; but you are to underſtand, that the Law, call'd *Lex Talionis*, is moſt ſtrictly obſerv'd among thoſe People. If any Quarrel happens among them, and one for Inſtance puts out his own Eye, or kills himſelf, the other is

Lex Talionis

oblig'd

oblig'd to do the like, either to his own Perſon, or ſome one of his Kindred. The Women carry this Barbarity farther; for upon any ſlight Affront given them, or a ſharp Word utter'd, they will go run their Heads againſt the Door of the Perſon that has offended them, and the other is oblig'd to do the ſame by her ſelf. If one poiſons herſelf with the Juice of ſome venomous Plant, the other who occaſion'd that violent Death, muſt in like Manner poiſon herſelf; otherwiſe they will burn her Houſe, drive away her Cattle, and do her all Sorts of Miſchief till the Satisfaction be given.

Barbarous Practice.

They extend this Cruelty to their own Children. It is not long ſince, but a few Paces from this Church, whence I have the honour to write to you, two of thoſe Barbarians falling out, one of them ran Home, ſnatch'd up a Child about four Years of Age, and return'd to his Enemy to daſh out the Boy's Brains between two Stones. The other without ſhowing the leaſt Concern, took his Daughter, who was but Nine Years old, and ſtruck his Dagger to her Heart, ſaying, *Your Child was but four Years of Age, my Daughter was Nine, give me a Victim equal to mine.* I will, reply'd the other, and ſeeing his eldeſt Son cloſe by him, who was upon Marriage, ſtabbed him four or five Times with his Dagger. Not ſatisfy'd with the Murder of his two Sons, he kill'd his Wife alſo, to oblige the other to kill his. To conclude, a little Girl and a ſucking Babe were ſlaughter'd; ſo that ſeven Perſons were ſacrific'd one Day to the Revenge of two enrag'd Men, more cruel than the fierceſt Beaſts.

I have

I have now actually in my Church a young Man who fled for Refuge among us Chriſtians, having been wounded with a Spear by his Father, who deſign'd to kill him, by that Means to oblige his Enemy to kill his own Son. That Barbarian had before ſtabbed two of his Children, upon the ſame Account. Such inhuman Inſtances will rather appear fabulous to you than real; but aſſure yourſelf I am ſo far from magnifying, that I could produce others no leſs Tragical. However, it muſt be own'd, that this Cuſtom, ſo contrary to all Humanity, is only in Uſe among the Race of Robbers, and that even among them many cautiouſly avoid contending, for Fear of being oblig'd to come to thoſe Extremities. I know ſome who being at Variance with others that were ready to put that Sort of Villany in Execution, convey'd away their Children, to prevent their murdering of them, and being oblig'd themſelves to deſtroy their own.

The King cannot ſubdue the Robbers.

Thoſe Robbers are abſolute Maſters of all this Country; they pay no Tax, or other Acknowledgment to the Prince; they come out of their Woods every Night; ſometimes five or ſix Hundred ſtrong, and go plunder the Villages round about them. The King has hitherto labour'd in vain to reduce them. Five or ſix Years ago he led all his Forces againſt them, penetrated into the Woods, and after having made a great Slaughter of thoſe Rebels, erected a Fort, into which he put a good Garriſon, to keep them in Subjection; but they ſoon ſhook off the Yoke, and getting together about a Year after that Expedition, ſurpriz'd the Fort, raz'd it with the

Ground, put all the Garriſon to the Sword, and remain'd Maſters of all the Country.

Since that Time, they ſpread a Terror all about. This Moment I have receiv'd Information, that a Party of theirs, four Days ago, plunder'd a great Town, and that the Inhabitants having ſtood upon their Defence, the moſt zealous of my Converts was there kill'd after a very cruel Manner. Not much above a Month ſince, a Kinſman of his, a very pious Perſon, had the ſame Fate in a neighbouring Town. It is reckned that thoſe Outlaws have ruin'd above 100 open Towns within this Year.

Converts. Tho' it be very difficult for the Faith to advance much in a Place, where ſuch deteſtable Practices prevail, yet I have a conſiderable Number of Converts, eſpecially at *Valleour* which in their Language ſignifies *White Town* and my greateſt Comfort is, during my ſhor Reſidence here, that amidſt all this Violenc and Rapine, none of the new Chriſtians ar concern'd in the Robberies of their Coun trymen.

However, one Thing has hapned, whic griev'd me very much. One of the Idolater of that great Town ſeem'd to me to be ver well inclin'd to embrace Chriſtianity; he ha none of thoſe Obſtacles which deter man

Irreſolute Indian. others of his Race. His Wife and Childre are already Chriſtians, and if they miſs an Day ſaying their uſual Prayers, he fails no to reprimand them ſeverely, and having ſo o ten heard them ſaid, he has learnt them b Heart. In ſhort, he worſhips no Idols, n any of the falſe Deities, which are call'd upo in the Country. Being ſo well qualify'd, I thoug

it would be no hard Matter to gain him over to the Faith. Nevertheleſs, when I came to talk to him of Baptiſm, and of the Impoſſibility of his obtaining Salvation, unleſs he became a Chriſtian, he appear'd to me wavering, and uncertain what Courſe to take. I embrac'd him ſeveral Times, uttering all that I thought might move him; my Words drew ſome Tears from his Eyes, but could not fix the Unſteadineſs of his Heart.

Theſe Croſſes lye heavier upon a Miſſioner, than thoſe occaſion'd by the Climate, or the Perſecution of the Infidels. I have had many more, eſpecially theſe laſt Years, when War, Famine, and contageous Diſtempers have ruined this Country, but am oblig'd to conclude my Letter, for fear it ſhould not come to *Pondichery* before the Ships are gone.

I hope to receive great Aſſiſtance of the Catechiſts, who are maintain'd by the Charity of ſome virtuous Perſons, that have apply'd themſelves to you, to ſend me their Alms, be aſſiſting in returning them my Thanks.

Atheiſts.

I had almoſt forgot to anſwer a Queſtion your Reverence has ask'd me, *viz.* Whether there are any Atheiſts among the People? All the Account I can give you is, That there really is a Sect of Men, who ſeem to profeſs the owning no Deity, and are call'd *Naxtagher*; but there are very few of it. Generally all the People of *India* worſhip ſome Deity; but alas! they are very far from the Knowledge of the true God. Being worſe blinded by their Paſſions than by the Devil, they form to themſelves monſtrous Notions of the Sovereign Being, and you cannot conceive on what vile Creatures they laviſh Divine Honours. I do

not believe there ever was in Antiquity a more groſs and abominable Idolatry than that of *India*. Do not ask me wherein their principal Errors conſiſt, we cannot hear them nam'd without bluſhing, and it will certainly be no Detriment to you to be ignorant of them. Pray to God, *&c.*

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

PETER MARTIN,

A LET-

A

LETTER,

FROM

F. SANTIAGO,

Miſſioner of the Society of JESUS, in the Kingdom of *Maiſſour*, in the *Eaſt Indies*.

TO THE

R. F. *Emanuel Saray*,

Provincial of the Province of *Goa*.

Capinagati, Auguſt 8. 1711.

REVEREND FATHER,

FAther *Dacunha* was the firſt Miſſioner your Reverence ſent into the Miſſion of *Maiſſour*, ſince you govern'd the Province.

The old Church *F. Dacunha*, had in the Dominions of the King of *Cagonti*, having been burnt by the *Mahometans*, he design'd to build one much larger, to contain a Multitude of People; becauſe Chriſtianity made a daily Progreſs there. He obtain'd Leave of the Chief of the Town, without much Difficulty, and having found a convenient Place, began to erect the Structure.

Having as yet no Houſe to live in, he took up his Lodging in a Wood, under a Tree, where the Chriſtians had made him a ſmall Hut of the Boughs of Trees, that he might reſide in it with ſome Decency, and the leſs Inconveniency. A Multitude of Gentils reſorted thither to viſit the Miſſioner. They were drawn thither, partly by the good Account they had heard of him, and partly becauſe they were charm'd with his Diſcourſes concerning Religion. Many of them were ſenſibly touch'd, and promis'd to embrace Chriſtianity, and ſome allow'd their Children to be baptiz'd.

Indian *Notion of God*.

Several *Daſſeris*, Diſciples to the *Gourou*, who is the Chief in Religious Matters with the King of *Cagonti*, came from him to the Miſſioner, to diſpute with him; the Argument roul'd upon two Points. They deny'd the Unity of God, and maintain'd that he had a Body.

It was no difficult Matter for the Miſſioner to confound them, and their Confuſion was advantageous to ſeveral Gentils of other Sects that were preſent; moſt of them were mov'd, and deſir'd the Miſſioner to inſtruct them. But the *Daſſeris*, who had been

een ſo haughty before the Diſpute, had ot a Word to ſay for themſelves; and vent away, threatning the Father that they vould ſoon revenge the Affront done to them nd to their Deities.

The Chriſtians being careful for the Safe- y of their Paſtor, conjur'd him to lye at Night in his old Church, tho' there were nly the Walls half burnt down remaining, ecauſe being within the Town, he would be in leſs Danger; but he valu'd not thoſe Threats, and chiefly rely'd on the favourable Reception he had from the *Talavay*, or Ge- neral of the King's Forces, and the Aſſu- rances he had given him of Protection.

His new Church being finiſh'd, he prepar'd to celebrate the Feaſt of the Aſcenſion in it, not regarding the Plots the *Daſſeris* were contriving againſt him: The Chriſtians be- ing aſſembled, he began Maſs, which was the firſt and laſt he ſaid in that Church.

During the Time of Maſs, there came forty *Diſſeris* with Banners, and beating Kettle Drums, and playing on Hautboys. The Magiſtrate of the Place, who had gi- ven Leave to open the Church, ſent for one of the Chriſtians that were at Maſs, and diſpatch'd him with Speed to the Court. He carry'd the News of what was doing to the *Talavay*, and was to return with his Orders. The Father, after the Maſs, made a ſhort Exhortation to the Chriſtians, encouraging them to ſuffer the laſt Extremi- ties for the Cauſe of CHRIST.

By this Time ſome of the *Daſſeris* were come, and had poſted themſelves before the Church Door, to obſerve the Miſſioner, leſt he ſhould make his Eſcape. The Father was ſenſible there was no leſs Danger for him in going out than ſtaying there, and was, beſides, apprehenſive of expoſing the Chriſtians to the Mercy of their Enemies, and therefore choſe to ſtay in the Church, and there expect the *Talavay*'s Anſwer.

Before that could come, above ſixty *Daſſeris*, follow'd by a great Number of *Brachmans*, appear'd before the Church Door, and meeting with no Oppoſition, ran at the Father. One of the *Brachmans* ſtruck him with a Cudgel acroſs the Reins, which Blow was follow'd by many others; ſome ſtriking him with Staves, others with the Buts of Spears, and others with Swords. Had it not been for a *Brachman*, who had been preſent at the Diſpute about the Unity of God, and who took the Father's Part, he had been kill'd at the Foot of the Altar. That *Brachman* was not of the Sect of the *Daſſeris*, and perhaps was made ſenſible of the Truth.

Miſſioner aſſaulted.

At laſt the Father was dragg'd before the *Gourou*, all wounded and bloody. That Infidel was ſitting on a Carpet, and ſhow'd as much Pride and Paſſion, as the Miſſioner did Conſtancy and Humility. The *Gourou* firſt gave the Father ſome Language of Contempt, then ask'd him, Who he was? Whence he came? What Language he ſpoke? and what Race he was born in? The Father made him no Anſwer, and the *Gourou* attributing

Examined by the Gourou.

attributing his Silence to his Weakneſs, queſtion'd the Catechiſt, who ſtood by the Father. He anſwer'd, That the Father was a *Xchatri*, the Race of the *Xchatris*, or *Rajas*, is the Second in *India*. Then the *Gourou* proceeded to Queſtions concerning Religion, asking the Catechiſt, *What is God? He is a Sovereign of infinite Power*, reply'd the Catechiſt: *What do you mean by thoſe Words*, added the *Gourou?* The Catechiſt endeavour'd to ſatisfy him. They ſpent ſome Time in thoſe reciprocal Queſtions and Anſwers, and at length the Catechiſt ſaid, That God was Lord of all Things. *What is that Lord of all Things, I ſay again*, added the *Gourou?* Then the Father took upon him to anſwer, and ſaid, *He is a Being of himſelf, independent, a pure Spirit, and moſt perfect.* The *Gourou* laugh'd out aloud at theſe Words, and rejoyn'd, *Yes, Yes, I will ſoon ſend you to ſee whether your God is nothing but a pure Spirit.* The Father anſwer'd, He would be willing to demonſtrate it to him, if he had a Mind to learn. The *Gourou* was not ignorant of the Succeſs of the former Diſputes, and fear'd to engage in another, which would infallibly have turn'd to his Confuſion, and therefore was ſatisfy'd with asking, whether *Brumal* of *Tripudi* was a God? That is an Idol much honour'd in the Country. The Father anſwer'd in the Negative. Thereupon the *Gourou* flew out into a Paſſion, and call'd the Magiſtrate of the Town to witneſs. He had certainly put the Father to Death upon the Spot, but that ſome Gentils being mov'd to Compaſſion, conjur'd him

him with Tears, to ſpare what little Life remain'd in the Miſſioner, and not to imbrew his Hands in the ſmall Quantity of Blood remaining in his Veins.

One of his Converts, and two ancient Chriſtians ſtood by him undaunted, and his Catechiſt receiv'd a Stroke of a Cimiter. The Chief of the *Daſſeris* perceiving that the People and the *Brachmans*, who were not of his Sect, pity'd the Miſſioner, commanded him immediately to depart the Country, and no Intreaties could prevail, but he muſt be gone that Night, and Guards appointed to ſee him out of the Kingdom. He lay that Night in a weak Condition in a Village, where there were ſome Chriſtians, and was thence with much Difficulty remov'd to *Capinagati*, the Principal Place of his Reſidence.

The Chriſtians there ſent an Expreſs to give me Notice of his Condition, I repair'd to, and aſſiſted him, and he dy'd the eighteenth Day after he had receiv'd all that ill Uſage from the *Brachmans* and *Daſſeris* of *Cangoti*.

The *Talavay* was very much concern'd at *F. Dacunha*'s Death. He impriſon'd the *Gourou*, who had been the Occaſion of it, with Orders to allow him nothing to eat for three Days. He is ſaid to have been releas'd out of Priſon at the Suit of the *Brachmans*, who are his Friends, after paying ſixty Pagodes. The *Daſſeris* concern'd with him in the Murder, were all fin'd, to pay for the Cure of the Chriſtians, who had been wounded; whether the Fines were levy'd I know not, but the Chriſtians receiv'd no Advantage by them. The

Talavay

Talavay has caus'd the Chriſtians to be aſſur'd, hat another Brother of the Dead Miſſioner hould ſucceed him at *Cangoti*, &c.

REVDREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

ANTONY DE SANTIAGO,

Miſſioner of the Society

of *JESUS.*

A LET-

A

LETTER

FROM

Father *le GAC*,

Missioner of the SOCIETY of *JESUS* in *India*,

TO

F. CHARLES POREE,

Of the same SOCIETY.

Chinnaballabaram, January 10. 1709.

REVEREND FATHER,

YOU know we have now been some Years in the Kingdom of *Carnate*, and founded a Mission there upon the same Plan as that of the *Portugueſe* Mission of *Madure*. We meet with some

ſome Difficulties as they did, and perhaps greater. We have now very lately labour'd under one of the moſt violent Storms this your Miſſion has hitherto known. The *Daſſeris*, who make a particular Profeſſion of honouring *Vichnou*, one of the *Indian* Deities, had long labour'd under Hand to put a Stop to the Proſgreſs of the Goſpel, but in vain. Perceiving that all their private Contrivances avail'd them not, they reſolv'd to appear barefac'd, confiding in their Numbers, and the Eaſineſs of the Prince in granting whatſoever they demand. Daſſeris *honour* Vichnou.

On *New-Years-Day*, when the Chriſtians were coming out of the Church, our Court was on a ſudden full of People. A great Number of *Daſſeris* was there, with ſome of the Soldiers belonging to the Palace, and ſeveral Perſons of all Races, whom Curioſity had drawn thither. The Chief of them deſir'd to ſpeak with the Miſſioner. *F. de la Fontaine* came to them, and diſcourſing them on the Greatneſs of God, ſhow'd of what Conſequence it was to know and ſerve him. Thoſe who had not before ſetled a Prejudice ſeem'd well pleas'd with the Diſcourſe, and applauded it; but thoſe who had been ſent by the *Vichnouviſt Gouroux*, that is the Prieſts of the *Indian* falſe God *Vichnou*, raiſing their Voices, threatned they would ſoon revenge the Gods of their Country, whom we render'd contemptible. The Miſſioner calmly anſwer'd, that he taught all Mankind the Truth, and that none but ſuch as embrac'd it could arrive at that Felicity which they might all claim.

Thus that Aſſembly broke up; but Malice appear'd on moſt of their Faces, and they threatned

threatned no leſs than deſtroying of our Churches, and expelling us the Country, as had been reſolv'd by the Heathen Prieſts at *Chillacatta*, a ſmall Town about three Leagues from hence, whoſe Income decreas'd as the Number of the Worſhippers of *Vichnou* diminiſh'd.

Great Tumult. The next Morning, being the Second of *January*, we were inform'd, that the *Daſſeris* were aſſembling very numerous, in the Squares of the Town. The threatning Cries of thoſe Mutineers, the Noiſe of their Drums and Trumpets, rending the Air on all Sides, oblig'd the Prince to ſend two *Brachmans* to acquaint us with that Commotion, and order us to depart the Town, for that he could not otherwiſe quell that multitude, which was rais'd only upon our Account. *F. de la Fontaine* anſwer'd, that he pay'd the utmoſt Reſpect to the leaſt Order from the Prince, and did not queſtion but that he would do him Juſtice.

At the ſame Time, the *Daſſeris* follow'd by a great Throng of People, came to aſſault our Church. The Court, and a large Square there is oppoſite to it being both too little to contain the Multitude, many got on the Walls and neighbouring Houſes to ſee what would be done. The *Daſſeris* cry'd out, in a hideous Manner, that if we refus'd to depart the Country, we ſhould be deliver'd up to them. The Mutinous Mob anſwer'd with opprobrious Language, and all of them conſpir'd againſt us; and among ſo great a Number there was not one to ſpeak for, or take Compaſſion on us. We had certainly been ſacrific'd to the Rage of the *Daſſeris*, had not the Prince's

Father-

Father-in-law, who holds the first Place in the Kingdom next to him, and has the Direction of Civil Affairs, sent Soldiers to curb those Mad-men, and suppress their Disorders. The Tumult did not end till Night, when they drew off to the Fort; and to terrify the Prince, told the Prime Men, they would certainly kill themselves, if we were not expell'd the Town. The People were so outrageous, that to prevent a greater Tumult, Guards were plac'd at the Gates of the Town, and of the Fortress.

I could not but admire the particular Divine Protection, upon that Occasion; for tho' the Insurrection was general, tho' the Prince's Father-in-law was himself a *Dassery*, and tho' the Prince was superstitiously addicted to false Deities, yet the necessary Orders were given, and as much Care taken of our Safety, as if we had been supported by the greatest Friends at Court.

Not that they laid aside the Thoughts of banishing us the Town; for we had several Messages successively from the Prince, advising us to be gone, at least till the Mutiny was quell'd, because he was no longer able to govern a seditious Rabble, which had conspir'd our Ruin. We return'd that Prince Thanks for his Care, but did not approve of his Advice; because our Departure would have been follow'd by the Loss of all the Advantages gain'd to Christianity, and must have depriv'd us of all Hopes of advancing in Time to the Northward. Besides, had we once quitted our Church, they would have been so far from permitting us to return to it, that they would

would alſo have expell'd us that we have at *Devanpalle.*

Hereupon we anſwer'd the Prince, That the God we ſerv'd would protect us againſt our Enemies, if it were for his Glory, and if not, that we were reſolv'd not to quit the Church but with the Loſs of our Lives. The Tumult ſtill continu'd, and we expected every Moment, either to be deliver'd up to the *Daſſeris*, or elſe to be forcibly expell'd the Town; but God viſibly took upon him our Protection, raiſing to us Advocates, who of their own Accord apologiz'd for us. As ſoon as it was known throughout the Town, that the *Daſſeris* were aſſembling again, a great Number of the Prime Merchants, of the Commanders of the Forces, and other conſiderable Perſons came to our Church. Only the Curioſity of ſeeing us had drawn them thither; but they were ſo pleas'd with the Diſcourſe *F. de la Fontaine* made them, that at parting, among other obliging Words, they promis'd to uſe their Intereſt for us.

So ſudden a Change immediately follow'd, that we could but aſcribe it to the immediate Hand of Providence. They began to pity, and forbear diſturbing of us; but what was much more grievous than all they had done before, our Enemies bent all their Malice againſt our Converts. Amidſt that raging Storm, nothing was more comfortable than to behold the Zeal of thoſe new Chriſtians, who all to a Man talk'd of nothing but ſhedding their Blood for the Faith; they went into the publick Aſſemblies, and were not afraid to give Teſtimonies of the Religion they profeſs'd,

feſs'd, ſpending all the Night in Prayer, to beg of God to give them Courage to withſtand all Tryals.

The Heathen Prieſts forbid all the Town giving Fire to, or permitting any that came to our Church to draw Water. Thus the Chriſtians were expell'd their ſeveral Races; they could to longer have any Commerce with their Kindred, nor even with thoſe who follow ſuch Profeſſions as are abſolutely neceſſary for the Support of Life. In ſhort, by this Sort of Excommunication they were declar'd infamous, and oblig'd to depart the Town. Nothing could be more afflicting to us than this Action, becauſe of the fatal Conſequences to Religion. *Heathen Excommunication.*

The next Day after the publiſhing of the aforeſaid Prohibition, a Chriſtian Woman coming to the Church to Evening Prayer, fell into a Well, between thirty four or thirty five Foot deep, in which there was ſcarce any Water. Other Chriſtians who follow'd, hearing her cry out, ran to call for Help in the Neighbourhood; but were much ſurpriz'd, when they ſaw her climb up a Rope that had been let down to her, without the leaſt Hurt receiv'd. The very Gentils who had hapned to ſee it, cry'd out, that only the God of the Chriſtians could have wrought ſuch a Wonder.

However, the *Gouroux* ſtill ſend their Diſciples about to all the Houſes, to terrify the Chriſtians. Many have been already expell'd from among their Kindred, and continue unſhaken in their Faith. Aſſiſt us in praying to God, that he will vouchſafe to grant them all Courage and Strength to perſevere, for at the

Time when I am writing, the Storm is not laid. I am with much Reſpect

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

STEPHEN LE GAC,

Miſſioner of the Society of

JESUS.

A LET-

A

LETTER,

FROM

F. PAPIN,

Miſſioner of the SOCIETY of

JESUS,

TO

F. le GOBIEN,

Of the ſame SOCIETY.

Bengale, December 18. 1709.

REVEREND FATHER,

I Underſtand, by the laſt Letter I receiv'd from your Reverence, that you would be pleas'd I ſhould communicate to you what Remarks I have made upon ſeveral Things that have appear'd moſt worthy my Obſervation in this Country. I wiſh my Buſineſs would

have permitted me to give you the Satisfaction I desire. What I now write is only a short Essay of what I may perhaps send you hereafter, if this proves acceptable.

To come to the Point; this Country affords the most copious Subject of any that I know, to write concerning Mechanick Arts and Physick. The Handicrafts here are ingenious, and expert to Admiration. They particularly excel in making of Muslins, so extraordinary fine, that very broad Pieces of them may be drawn through a Ring.

Excellent Handicrafts. Muslin.

If you should tear in two a Piece of our Muslin, and give it to our Fine-drawers to put together again, you would not be able to discover the Place where it had been parted, tho' you had set some Mark to know it by. They joyn broken Earthen-Ware and Glass so artificially together, that it does not appear to have been broken.

Wonderful joyning of Muslin, Glass, &c.

The Goldsmiths work most curiously in Filigrane; they imitate all *European* Works to Perfection, and yet the Forge they make use of, and all their other Tools do not cost them above a Crown.

Goldsmiths.

All the Necessaries belonging to a Weaver do not amount to above that Sum, and yet with such Implements they are to be seen at Work in the middle of their Court, or on the High-Ways, weaving those curious Webs so much valu'd all the World over.

Weavers.

There is no need of Wine here for making of strong Waters, they make them of Syrrop, Sugar, some Barks, and some Roots, and that Strong-Water burns better, and is as strong as any in *Europe*.

Strong-Waters.

They

They paint Flowers, and gild very well on Glaſs. I muſt confeſs I have been amaz'd to ſee ſome Veſſels of their making, for cooling of Water, which are no thicker than two Sheets of Paper paſted together. *Earthen-ware.*

Our Water-men row after a very different Manner from yours; they move the Oar with their Foot, and their Hands ſerve only for Reſts to it. *Water-men.*

Their Dye is never the worſe for Waſhing. *Dying.*

The Plow-men in *Europe* prick their Oxen with a Goad to make them go on, ours only turn their Tails. Thoſe Animals are extraordinary docible; they are taught to lye down and riſe up, to receive and lay down their Burden. *Oxen.*

They make uſe here of a Hand-mill to bruiſe the Sugar-canes, which does not coſt ten Sols. *Sugar-mill.*

A Grinder makes his own Stone with Lake and Emery. *Grind-ſtones.*

A Maſon will floor the largeſt Room with a Sort of Cement, made of pounded Brick and Lime, ſo that it ſhall be like one entire Stone, harder than a Pebble. *Maſons.*

I have ſeen a Sort of Pentice made, forty Foot in Length, and eight in Breadth, and between four and five Inches thick, which was ſet up in my Preſence, and only made faſt to the Wall by one Side, without any other Support. *Strange Pentice.*

The Pilots take the Latitude with a Cord that has ſeveral Knots in it; they hold one End between their Teeth, and by means of a Bit of Wood, that hangs to the String, they eaſily obſerve the Tail of the leſſer Bear, commonly call'd the North or Polar Star. *Odd way of taking the Latitude.*

Lime and Betele. Lime is commonly made of the Sea Shells; that which is made of Snails Shells ſerves to white-waſh the Houſes, and that of Stone to chew with *Betele* Leaves. There are ſome who take the Bigneſs of an Egg of it every Day.

Butter, how made? Butter is made in the firſt Pot that comes to Hand; they ſplit a Stick into four Parts, and open it proportionably to the Pot the Milk is in, and turn it every Way, by means of a String made faſt to it, and in ſome Time the Butter comes.

Cheat in Butter. Thoſe who ſell Butter, have an Art to put it off as freſh, when it is ſtale and ſmells ſtrong. To that Purpoſe they melt it, and then pour over it ſome ſour curdled Milk, and eight Hours after they take it out in Lumps, ſtreining it through a Cloth.

Chymiſts. The Chymiſts make uſe of any Pot they meet with to rectify Vervillion, or for other Mercurial Preparations, which they perform after a very eaſy Manner. They make no Difficulty of reducing all Metals to Powder; I have been myſelf an Eye-witneſs of it. They put a great Value upon Talk and Coperace, which they ſay, take off the moſt viſcous Humours, and remove the moſt ſettled Obſtructions.

Phyſicians. The Phyſicians are more cautious in the Uſe of Sulphur than the *Europeans*, and they correct it with Butter, they alſo put long Pepper into a Liquor, and boyl the *Indian* Pine-Apple Kernel in Milk. They ſucceſsfully make uſe of Wolf-bane, corrected in Cow's Piſs, againſt Fevers; and of Orpiment corrected in the Juice of Lemmons.

Singular Skill. A Phyſician is not admitted to take a Patient in Hand, unleſs he can gueſs at his Diſtemper, and

and what Humour is predominant in him; which they eaſily diſcover by feeling the ſick Perſon's Pulſe; nor muſt it be ſaid, they may be eaſily deceiv'd therein, for I have myſelf gain'd ſome Experience in that Skill.

Diſtempers and Cures.

The principal Diſtempers which prevail in theſe Countries, are, firſt, That they call *Morderchin*, or the *Cholera Morbus*. The Remedy uſually apply'd to it, is to keep the Patient from drinking, and to burn the Soles of his Feet. Secondly, The *Sonipat*, or Lethargy, which is cur'd by putting into the Party's Eyes ſome Oak of *Jeruſalem*, or *Paradiſe*, pounded with Vinegar. Thirdly, The *Pilhai*, or Obſtruction of the Milt, or Spleen, which has no ſpecifick Remedy, except that of the *Joghis*, or *Indian* Penitents. They make a little Inciſion over the Spleen, then they thruſt in a long Needle between the Fleſh and the Skin, then ſucking through the End of a Horn at that Inciſion, they draw a Sort of Greaſe, which looks like Matter.

Tryal of a Patient's Caſe.

Moſt of the Phyſicians uſe to let fall a Drop of Oyl into the Patient's Water; if it ſpreads, they ſay it is a Sign he is very hot within; but if on the contrary, it remains as it fell; it is a Token that he wants Heat.

Common Remedies.

The common People have ſeveral very ſimple Remedies. For a Megrim, they take the Powder of a dry'd Pomgranate Rind pounded, with four Grains of Pepper, as if it were Snuff. For a common Head-ach, they ſmell to a Compoſition of Sal Armoniack, Lime and Water, ty'd up in a Rag. *Vertigoes*, occaſion'd by cold Blood, are cur'd by drinking Wine, with ſome Grains of Frankincenſe ſteep'd in it. For a Deafneſs, proceeding from Abundance of cold

Megrim.

Head-ach.

Vertigo.

Deafneſs.

Humours, they let fall one Drop of the Juice of a Lemmon into the Ear. When the Brain is over-charg'd, and oppreſs'd with a pituitous Matter, they ſmell to black Cumin-ſeed pounded, ty'd up in a Rag. For the Tooth-ach, they apply to the Tooth a Sort of Paſte, made of the Crum, or Soft of Bread, and the Seed of *Stramonia*, or the Thorn-Apple, which dulls the Pain. Thoſe who are troubled with the *Hæmorrhagia*, or Flux of Blood at the Noſtrils, Mouth, or Eyes, are made to ſmell to Feverfew, or Wormwood pounded. For a Heat in the Cheſt, and ſpitting of Blood, they cover a *Giramont*, which is an *Indian* Fruit, in Shape like a Gourd, but which taſtes like a Pompion, with Paſte, then bake it in the Oven, and drink the Water that comes from it. For a windy and pituitous Cholick, they give the Patient four Spoonfuls of Water, in which Aniſeed has been boil'd, with a little Ginger, till half the Water is conſum'd. They alſo pound a raw Onion with ſome Ginger, which they apply cold to that Part of the Belly where they feel any Pain. For the *Lienteria*, or Looſeneſs, which diſcharges the Meat before it is alter'd, they roaſt a Head of Garlick in the Embers, which they take going to Bed, and hold it in their Mouth, to ſuck the Juice. The Cowcumber Leaf pounded purges and vomits them, if they drink the Juice. Stoppage of Urine is cur'd here, by ſwallowing a good Spoonful of Olive-oyl, mix'd with the like Quantity of Water. For a Looſeneſs, they toaſt a Spoonful of white Cumin-ſeed, with a little pounded Ginger, which they ſwallow with Sugar. I have ſeen Agues, which began with a Shivering, cur'd by taking before the Fit three large Pills made of Ginger,

Tooth-ach.

Hæmorrhagia.

Cholick.

Lienteria.

Purge.

black

black Cumin-seed and long Pepper. For Tertian Agues they take three Days successively three Spoonfuls of the Juice of *Teucrium*, or Germander, with a little Salt and Ginger.

This, Reverend Father, is but a Sketch of the Observations I have made, in relation to the Arts and Physick of *India*. If you desire any more, or other Particulars concerning what I have here writ, you need only let me know it. I shall take it as a Satisfaction to inform you, and to express with how much Respect I am

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

PAPIN, Missioner of the

Society of *JESUS*.

A LET-

A

LETTER

FROM

F. *FAVRE*,

Miſſioner of the SOCIETY of

JESUS,

TO

F. *de la BOESSE*,

Of the ſame SOCIETY.

From the Mouth of the Streight of *Malaca*, in the Bay of *Bengale*, January 17. 1711.

REVEREND FATHER,

I Left *France*, in order to go over into *China*, whither I was deſign'd by my Superiors, and you are no Stranger to the peculiar Inducement I had to that Miſſion I am now as it were fix'd in the *Eaſt-Indies*, having ingag'd myſelf in the Converſion of a new People

People, inhabiting a conſiderable Number of Iſlands in the Gulf of *Bengale*, whither the Light of the Goſpel has not been yet carry'd. This Alteration will ſurpriſe you, and perhaps it will not be diſagreeable to know what has been the Occaſion of this new Enterprize.

The Author's Voyage.

I imbark'd on the 5th of *November* 1708, with Father *Cazalets*, aboard the *Aurora*, one of the King's Frigates, commanded by *Monſieur de la Rigaudiere*, a very worthy Officer, and who loaded us with Courteſies. He had before done the like by ſeveral other Miſſioners of our Society, whom he has carry'd over into *India*, and we can never ſufficiently expreſs our Gratitude.

Our Veſſel was deſign'd to carry Orders from the Court of *Spain*, to ſeveral Parts of *New Spain*, and accordingly we ſail'd firſt to *Cartagena*, and thence to *Vera-Cruz*. Thence we proſecuted our Journey by Land as far as *Mexico*, where we joyn'd ſeveral other Miſſioners, who were upon their Departure for the *Philippine* Iſlands.

Comes to Mexico.

We ſail'd the 30th of *March* 1709, being twenty three *Jeſuits*, and on the 11th of *June*, the ſame Year, diſcover'd the *Marian* Iſlands. We ſtay'd there no longer than was requiſite to take in ſome Refreſhments; but went not away the ſame Number of *Jeſuits*, having left Six there, becauſe there was much Need of them for eaſing of the ancient Miſſioners, moſt of them worn out with Age, and diſabled for performing the Functions of their Miniſtry.

Marian Iſlands.

Leaving the *Marian* Iſlands, we had but three Hundred Leagues to the *Philippines*. The Calms we lighted on towards the End of our Voyage, made the Officers and Pilots reſolve to ſteer for the Port of *Palapa*, where they deſign'd

ſign'd to ſtay till the Beginning of the *Monſon*. This oblig'd us to leave the Ship, and go aboard ſmall Veſſels, which could run along cloſe under the Shore, and ſo proſecute our Voyage under the Wind.

Caracoas. The People of the *Phippine* Iſlands call thoſe Veſſels *Caracoas*. They are a Sort of ſmall Galleys, making Uſe both of Oars and Sails, having on their Sides two Wings, made of thick Canes, to break the Waves of the Sea, and bear them up on the Water. It is a diſmal and dangerous Way of travelling, by which in three Weeks Time we ran more Hazard of periſhing, than we had done in ſeven Months we ſpent in croſſing the vaſt North and South Seas; for of the three *Caracoas*, into which all the Company of Miſſioners had been diſtributed, the greateſt was ſhipwreck'd, and ſeven *Jeſuits* there were in it muſt have been ſwallow'd up by the Waves, had not the *Indians* ſwam with all their Strength to ſave them.

The two other *Caracoas*, in one of which I was, were not ſpar'd by the Tempeſt; ſo that being no longer able to withſtand the Fury of the Wind, or bear up againſt the Violence of the Waves, the Pilots ſtood away right before the Wind, and ſteer'd for a Port, which we fortunately got into.

We proceeded by Land to *Cavite*, a little Town, three Leagues from *Manila*, and had the Satisfaction of paſſing through ſeveral Pariſhes of that new converted Chriſtian Country, which ſeems to me the moſt flouriſhing of all *India*. I often admir'd the Fervour of thoſe *Good Converts.* new Converts, and how pliable they are to the Voice of their Paſtors. The Youth of both Sexes conſtantly repairs twice or thrice a Day

to

to the Churches, to be inſtructed in the Principles of Religion, and ſing Praiſes to God. The Maſters of Families are govern'd in their Domeſtick Affairs by the Advice of the Miſſioners; and thence it is that there are ſeldom any Differences among them, or if any happens to ariſe, it is commonly decided without any Law Suit, and for the moſt Part, to the Satisfaction of both Parties. Almoſt all thoſe Iſlanders are divided into eight Hundred Pariſhes, govern'd by ſeveral Miſſioners, whoſe Labours are well rewarded, by the great Examples of Virtue they ſee in their Proſelites.

When I reflect on the flouriſhing State of that Miſſion, I look upon it as the Effect of the Piety and Zeal of the Kings of *Spain*, who in conquering of thoſe Iſlands, had more Regard to the Intereſt of Religion than their own, if the Intereſt of a Chriſtian Prince can be ſeparated from that of Religion.

Iſlands divided among Miſſioners.

But that which contributes moſt to the Advancement of the Church of the *Philippine* Iſlands, is their having been all divided among the Secular and Regular Clergy, ſo that each have their peculiar Provinces in which the others have no Part. This occaſions a Peace not to be ſhaken among all thoſe Labourers in the Vineyard of the Goſpel, who being free from all Diſputes and Conteſts, employ themſelves wholly in gaining of thoſe Souls that have been committed to their Charge, and are as perfectly united among themſelves, as if they were all of the ſame Order.

Nothing touch'd me ſo much at *Manila*, as the extraordinary Courage of the Abbot *Sidoti*, who has of late happily penetrated into *Japan*, to

to preach the Goſpel. The Circumſtances of ſo glorious an Action are too edifying to omit giving an Account of them.

Abbot Sidoti. It is ſome Years ſince that worthy Clergyman left *Rome*, the Place of his Birth, to repair to *Manila*, whence he hop'd with more Eaſe to go over to *Japan*. He liv'd two Years at *Manila* in the continual Exerciſe of all Virtues belonging to a truly Apoſtolical Perſon.

Being countenanc'd by the Governor of *Manila*, he built a Veſſel with the Alms he had gather'd, and thus was put into a Condition to execute his Deſign.

Goes over to Japan. In *Auguſt* 1709, he ſet out from *Manila*, with D. *Michael de Eloriaga*, an experienc'd Captain, who had offer'd to carry him over, and arriv'd in Sight of *Japan* the 9th of *October*. They ſtood in as cloſe as they could to the Land. Spying a Fiſher-boat, it was thought fit to ſend ſome Men in the Pinnace for Information. They made Uſe for that Purpoſe of a Heathen *Japaneſe*, who was with the Abbot *Sidoti*, and had promis'd the Governor to go into *Japan* with the Miſſioner, and to keep him conceal'd if there were Occaſion. The *Japaneſe* being come up to the Fiſhermen's Bark, talk'd to them ſome Time, but was ſo daunted at their Anſwer, that he would never ſuffer the *Spaniards* to come any nearer to the Fiſhermen, tho' theſe laſt expreſs'd by many Signs that there was nothing to fear.

When the *Japaneſe* came Aboard again Mr. *Sidoti* examin'd him in the Preſence of the *Spaniſh* Officers. All his Anſwer was, that they could not get into *Japan*, without expo-

ſing

ing themſelves to imminent Danger of being diſcover'd; that, as ſoon as ever they had ſet their Foot aſhore, they would be ſeiz'd and carry'd before the Emperor, and that he being a cruel and bloody Man, would immediately put them to Death with dreadful Tortures.

The Concern that appear'd in his Countenance, and ſome Words he let fall, gave Occaſion to ſuſpect, that he had reveal'd *Monſieur Sidoti*'s Deſign to the Fiſhermen. Thereupon the Abbot withdrew, to beg of God to inſpire him what Courſe to take.

About Five in the Evening he return'd to the Captain, to acquaint him with his final Reſolution. *The happy Moment is come, Sir,* ſaid he to him, *I have ſo many Years wiſh'd for; we are now at the Entrance into* Japan; *it is Time to prepare all Things to ſet me aſhore in the Country I have ſo much long'd after; you have been ſo generous as to bring me acroſs a Sea that is unknown to you, and made famous by ſo many Shipwrecks; be pleaſed to finiſh the Work you have begun, leave me alone amidſt a People, that is in Truth an Enemy to Chriſtianity, but whom I hope to bring under the Yoke of the Goſpel. I do not rely on my own Strength, but on the all Powerful Grace of* Jesus Christ, *&c.*

Notwithſtanding, Captain *Eloriaga* was well inclin'd to comply with the Abbot *Sidoti*'s Deſires, he did not forbear repreſenting to him, that he thought it more proper to put off the landing for ſome Days; that it was likely the Fiſhermen were acquainted with his Deſign, having diſcours'd with the Heathen *Japoneſe*; that they would not fail to watch and ſeize him,

him, as ſoon as ever he were landed; and in Concluſion, that they ran no Hazard in ſeeking out ſome other Place where he might land with more Safety.

All theſe Reaſons made not the leaſt Impreſſion on the Abbot *Sidoti*. He anſwer'd the Captain, that ſince the Wind was fair, they ought to take the Advantage of it; that the more they delay'd, the more he ſhould be expos'd to Diſcovery; that his Reſolution was fix'd, and therefore he conjur'd him not to obſtruct the Work of God. The Captain yeilded to the preſſing Inſtances of the Miſſioner, and order'd all Things for ſetting of him aſhore in the dark Night.

In the mean Time the Abbot writ ſeveral Letters, pray'd with the Ship's Crew, as is uſual aboard *Spaniſh* Veſſels, and then made an Exhortation, *&c.*

Is ſet aſhore. It was about Midnight when he went into the Boat with the Captain and ſeven other *Spaniards*, who would need bear him Company; he pray'd all the Way, and at laſt got aſhore, with much Trouble, becauſe the Shore in that Part was very ſteep. The *Spaniards* went a little Way with him, the Captain with much Difficulty perſuaded him to accept of a few Pieces of Gold, to make uſe of upon Occaſion. This done they left him, return'd to their Ship, and ſo to *Manila*, on the eighteenth of *October*.

The ſame Captain *Eloriaga* ſet out laſt Month with F. *Sicardi* and another Miſſioner, to diſcover the Iſlands of *Palaos*, otherwiſe call'd the *New Philippines*. F. *Serrano* and ſeveral other *Jeſuits* are preparing to follow

thoſe

thoſe two Miſſioners, to labour with them in the Converſion of that numerous People, inhabiting thoſe Iſlands newly diſcover'd.

I flatter'd myſelf when I came to *Manila*, that I ſhould ſoon be in *China*, as I had long deſir'd, being then but two Hundred and fifty Leagues from it. Some Obſtacles that interven'd made me reſolve to take my Way through the *Eaſt-Indies*, and to lay hold of the Opportunity of a Veſſel bound for the Coaſt of *Coromandel*.

The Author in India.

Thus I undertook a Voyage of above one Thouſand ſix Hundred Leagues, in Hopes I ſhould perform it in leſs than a Year, and it ended in a ſhorter Time, after another Manner then I expected; for ſoon after my Arrival in *India*, I ingag'd with the Superiors of that Country in the Execution of a Project that had been long thought of, which was to preach Jesus Christ to the Infidels inhabiting the Iſlands of *Nicobar*.

Nicobar Iſlands.

Thoſe Iſlands are at the Entrance into the Bay of *Bengale*, juſt oppoſite to one of the Mouths of the Streight of *Malaca*. They lye from the ſeventh to almoſt the tenth Degree of North Latitude. The chief of them is call'd *Nicobar*, and gives its Name to all the others, tho' they all have their Peculiar Denominations. The great one being the Place where the *India* Ships come to an Anchor, and the Inhabitants of it being more tractable than thoſe of the other Iſlands, we thought fit to make our firſt Settlement there.

The great Iſland.

This is what I have learnt of thoſe Iſlands, upon the Report of thoſe who are acquainted

with them. The Iſland of *Nicobar* is but thirty Leagues from *Achem*: Its Soil, as well as that of the other Iſlands, is fertile enough in producing ſeveral Sorts of Fruit, but there grows neither Corn, nor Rice, nor any other Sort of Grain; the People feed upon Fruit, Fiſh, and ſome very inſipid Roots, call'd *Ignames*: However, there is a good Quantity of Hens and Swine, but the Iſlanders eat none; they ſell them when any Ships touch there, for Iron, Tabacco and Linnen. In the ſame Manner they diſpoſe of their Fruit and Parrots, which are much valu'd in *India*, becauſe none talk ſo plain as they. There is alſo Amber and Tin, and therein conſiſts all their Wealth.

Worſhip the Moon.

All I have been able to learn of the Religion of the *Nicobarians* is, that they worſhip the Moon, and are much afraid of Devils, of whom they have ſome blind Notion. They are not divided into ſeveral Races, like the People of *Malabar* and *Coromandel*. The *Mahometans* have not been able to get footing there, tho' they have ſo eaſily ſpread themſelves all over *India*, to the great Detriment of Chriſtianity. No publick Monument conſecrated to Religious Worſhip is to be ſeen there. There are only ſome Caves dug in the Rocks, for which the Iſlanders have an extraordinary Veneration, and which they dare not enter for Fear of being inſulted by the Devil.

I will not pretend to give you any Account of the Manners, or Government of thoſe People, becauſe no Man has yet penetrated far enough into their Country to be thoroughly inform'd of it.

F. Bonnet

F. Bonnet and I were appointed for that Miſſion, *&c.*

The reſt of this Letter has nothing in it remarkable, and we are only told as from the Captain of the Ship that carry'd them, that they were ſet aſhore on the Iſland. The Author of the Letter promiſes his Correſpondent a farther Account of thoſe Iſlands the next Year, if he lives.

A

LETTER,

FROM

F. d'ENTRECOLLES,

Miſſioner of the SOCIETY of *JESUS,*

TO THE

Father Procurator-General

OF THE

Miſſions of *INDIA* and *CHINA.*

Jar-Tcheou, July 17. 1709.

REVEREND FATHER,

I Make uſe of ſome Leaſure Moments, and lay hold of the Opportunity of a Veſſel returning into *Europe,* to give your Reverence an Account of one of the moſt remarkable Accidents that has happened in *China.*

The

The Emperor, who had not yet overcome the Sorrow conceiv'd for the Death of the young Prince, Son to that famous *Chineſe* Woman, whom he paſſionately loves, is juſt return'd from his Journey into *Tartary*, and has given an Inſtance of his Authority, the Conſequences whereof are no leſs grievous to him. Means had been found to make him ſuſpect the Fidelity of the Hereditary Prince, and the Jealouſy he had conceiv'd, ſeem'd to be ſo well grounded, that he immediately caus'd that unfortunate Prince to be ſecur'd.

Hereditary Prince of China ſuſpected.

It was a diſmal Spectacle to ſee him loaded with Irons, who but juſt before was almoſt equal with the Emperor. His Children and principal Officers were all involv'd in his Misfortune. An Aſtrologer, who pretended to calculate Nativities, and had often predicted to the ſaid Prince, that he would never be Emperor, unleſs he were ſo ſuch a Year as he allotted, was condemn'd to be cut into a Thouſand Pieces, which is the moſt grievous Puniſhment among the *Chineſes*.

Aſtrologer cut in Pieces.

But nothing being more ſurprizing in *China*, than the depoſing of an Hereditary Prince, the Emperor thought himſelf oblig'd to acquaint his Subjects with the Motives that had prevail'd on him to do ſo extraordinary an Action. The publick Gazettes were ſoon fill'd with Manifeſtoes and Invectives againſt the Behaviour of the ſaid Prince. His Life was therein enquir'd into, from his tender Infancy, and therein might be ſeen an incens'd Father, who, after having ſaid much, left Room to believe much more.

The Emperor's eldeſt Son, whom we call firſt *Regulo*, was the only one of all his Children in his

The Emperor's eldeſt Son.

his Favour; his Praiſes were ſet forth in one of thoſe Manifeſtoes I have already mention'd, and he flatter'd himſelf with the Hopes of being rais'd on the Ruins of his Brother.

The Emperor undeceiv'd.

However, Affairs on a ſudden took quite another Turn than he had imagin'd. Some new Informations the Emperor receiv'd, diſcover'd to him the Innocence of the depos'd Prince, and the Artifices that had been made uſe of to deſtroy him. He was made ſenſible, that the *Regulo*, to ſecure the Succeſs of that Affair had made uſe of Magick and ſeveral Inchantments, and that at the Inſtigation of certain *Lamas*, or *Tartar* Prieſts, well skill'd in the Practice of Divination, he had caus'd a Statue to be bury'd in *Tartary*, that Ceremony being attended with many Magical Operations. The Emperor ſent immediately to ſecure thoſe *Lamas*, and take up the Statue. The *Regulo* was confin'd to his Palace, and condemn'd to a Puniſhment, which ſufficiently evinc'd the Emperor's Indignation.

Adviſes to reſtore the Heir.

You may very well imagine how uneaſy theſe domeſtick Diſorders made the Emperor; they threw him into a deep Fit of Melancholy, attended with ſuch a violent Palpitation of the Heart, that there was much Cauſe to fear for his Life. In this Extremity he reſolv'd to ſee the depos'd Prince. He was taken out of Priſon, and carry'd before the Emperor, but ſtill in the Habit of a Criminal. The Cries of that unfortunate Prince had ſuch an Effect on the Father's Heart, that he could not forbear ſhedding Tears. He ſeveral Times ask'd the great Men of the Empire, Whether he had not the Power to reſtore to his Liberty a Prince, whoſe Innocence was more than ſufficiently made out? Moſt of the Prime Miniſters anſwer'd him coldly

ly enough, that he was a Sovereign, and might do whatsoever he pleas'd. Some of them, not questioning but that the Emperor's Death was near at Hand, signify'd to him, That it was Time to provide for the Peace of the Monarchy, by appointing a Successor, and propos'd his eighth Son, for whom they expres'd a great Veneration. This was excluding of the Hereditary Prince. They doubtless apprehended, lest having contributed towards the deposing of him by their Advice, he might make them sensible of his just Resentment when restor'd.

That Opposition cost them dear. The Emperor offended to see how little Compliance his Ministers show'd to his Will, turn'd out the chiefest of them, and remov'd his Favourites, who had most oppos'd the restoring of the Prince. *Ministers turn'd out.*

The Fall of those Great Men, was so far from occasioning any Insurrection among the People, as might have been reasonably apprehended, had the Blow been foreseen, before it was given, that it put all Men into a Consternation, and every one vy'd in applauding the Emperor's Resolution. The Prince was restor'd to his Dignity, with all the Formalities usually observ'd in the Empire. There were publick Rejoycings in all Parts, and the Play still acted, is taken from a Passage in ancient History, which has a great Resemblance with what has now hapned. *Prince restor'd.*

The Emperor, on his Part, has granted an Imperial Indulgence, that is, he has remitted all the Arrears of Taxes, owing from private Persons, for which they are here grievously troubled. This Indulgence carries along with *The Emperor's Bounty.*

it alſo a Mitigation of the Puniſhments due to Criminals, ſo that ſmall Offenders have nothing to ſuffer.

Puniſhment of the Offenders.

The Reſtitution of the Hereditary Prince was ſoon follow'd by the Puniſhment of the *Regulo*. He was condemn'd to perpetual Impriſonment, and the *Lamas* were put to Death, with ſeven of his Officers, who had been aſſiſting to them in their Inchantments. Thus is the Prince fallen into the Pit he had dug for his Brother, whom the Qualification of being Son to a lawful Empreſs plac'd above him, tho' he was the eldeſt.

This is the State of the Court at Preſent. The Emperor you ſee, never more exerted that Prodigious Aſcendant, which Nature, Experience, Policy, and one of the longeſt Reigns have given him over his Subjects. But, after all, thoſe whom our Lord in the Scripture is pleaſed to call by the Name of Gods, are oblig'd even in the utmoſt Exerciſe of their Power to own that they are Men, and Mortal, like the reſt. I am fully perſwaded, that the Emperor, being ſo judicious as he is, muſt have had this Thought, in the Height of his Affliction.

I muſt acquaint you with a Reflection he has already made, and which being back'd by Grace, might draw him nearer to the Kingdom of God. Having ſent for thoſe whom he had intruſted with the Education of the Princes, he complain'd moſt grievouſly of their permitting his Children to apply themſelves to Magick, and ſuch Superſtitions as occaſion'd Troubles and Diſtractions in his Family. Happy, if he would carry that Thought ſomewhat farther, and ſtrike at the Root of thoſe Diſorders, by banniſhing all falſe Sects

out

out of his Empire, and eſtabliſhing the only true Religion.

The Emperor given over.

In the mean Time, the Emperor's Diſtemper, which daily grew upon him, had reduc'd him to ſuch a Degree of Weakneſs, that the *Chineſe* Phyſicians had given him over. They had try'd the utmoſt of their Skill, when they had Recourſe to the *Europeans*. They had heard that Brother *Rhodes* had good Judgment in Pharmacy, and believ'd he might perhaps give the Emperor ſome Eaſe. That Brother has really Judgment and Experience. God, whoſe Ways are unknown, and who perhaps at this diſmal Conjuncture made Uſe of this Opportunity to ſecure the Emperor's Affection to us, for the Advancement of Chriſtianity, gave a Bleſſing to the Medicines apply'd by Brother *Rhodes*. It was with Confection of *Alkermes* that he ſoon took off that violent Palpitation of the Heart, which ſpent him to a great Degree, and afterwards advis'd him to drink *Canary*. The Miſſioners, who have it ſent them every Year from *Manila* for their Maſſes, took Care to ſupply him. In a ſhort time he recover'd his Strength, and enjoys perfect Health. To the end his Subjects may be convinc'd of it, he has appear'd now the ſecond Time during his Reign in the Streets, without cauſing the Multitude to be put away, as is the Cuſtom of the Empire. A Cuſtom which is an almoſt Religious Reſpect for Royal Majeſty.

Recovered by a Jeſuit.

Upon this Occaſion, the Emperor has been pleas'd, by a publick Act to make known, what Notion he entertains of the Miſſioners. The Commendation he gives them for their Behaviour and their Affection to his Perſon

is

is contain'd in theſe Words. *You* Europeans, ſays he, *whom I employ in the inner Part of my Palace, have always ſerv'd me with Zeal and Affection; ſo that there has not been hitherto the leaſt Thing to lay to your Charge. Many* Chineſes *ſuſpect you, but I who have caus'd all your Motions to be narrowly obſerv'd, and have found nothing diſorderly therein, am convinc'd of your Integrity and Sincerity, and publickly declare you are to be truſted and believ'd.* Afterwards he takes Notice how his Health was recover'd by the Care of the *Europeans*.

Do not theſe Words of the Emperor's, expreſs'd in a publick Act, ſeem to afford ſome glimmering Hope of his Converſion? Perhaps I flatter my ſelf with vain Hopes; but thoſe Words of the Prince, *That we are to be truſted and believ'd*, have already forwarded the Converſion of many of his Subjects.

Before this Imperial Act came abroad, F. *Parennin* had given me notice, that private Orders had been ſent to the Viceroys of *Canton* and *Kiamſi*, to receive the Wine and other Things the *Europeans* brought them for the Uſe of the Emperor, and to ſend them immediately to the Court, provided that all ſo ſent were ſeal'd with the *Europeans* Seal for that Circumſtance was expreſly recommended, which is a freſh Teſtimony of the Confidence the Emperor is pleas'd to repoſe in us.

I doubt not but that you expect I ſhould give you ſome Account of the preſent State of the Churches. F. *Jacquemin* writes me Word, that the laſt Lent he baptized Eighty Infidels, and heard the Confeſſions of One Thouſand ſeven hundred Chriſtians. F. *Noelius*

who

who is at *Nganlo*, says, he has since *April* baptiz'd an Hundred Idolaters in that he calls the *Holland* Mission, because it consists of many Families of Fishermen, scatter'd about on little Eminences, in the midst of a Plain which is often under Water.

F. *Melon* acquaints me he has baptiz'd Eighty Persons at *Vousi*, the Place of his Residence, and expects Thirty more where he is going. On *Holy Friday* Three Hundred Boats belonging to Christian Fishermen arriv'd, and landed their Wives near *Vousi*, at a Church they had built themselves, and where they waited to perform their *Easter* Duty.

Buying and selling of Wives.

A Christian of about Forty Years of Age had with much Toil got together as much Money as would suffice to marry. You know very well, that in *China* to marry is to buy a Wife. The Contract had been some Time made, when he was inform'd, that his pretended Wife, who had been pass'd upon him for a Widow, had a Husband living and in Health. It did not so much perplex the Christian to part with her, as to recover the Money she had cost him. Poverty and Despair had prevailed with the Husband to sell her, and he had spent all the Purchase-Money. The Christian's Kindred, who were all Infidels, did all they could to perswade him, either to keep, or at least to sell her to another, because the true Husband refus'd to receive her, unless he had wherewithal to maintain her given him. The Temptation was great, however the Christian was resolute, and there being no Remedy left but to apply to the *Mandarine*, he did so, and having laid before him the Matter of Fact, he declar'd, that being

being a Christian he neither could, nor would keep another Man's Wife; and therefore it was just he should be reimburs'd, either by the Husband, who had receiv'd his Money, or by the Managers of the Bargain, who had been concern'd in the Fraud; but if that could not be done, because the Husband was poor, and the others either dead, or fled, he pray'd him to order the lawful Husband to take his Wife again. The *Mandarine* no less surpris'd than edify'd, highly extoll'd the Religion which inspir'd such noble Thoughts, and having seized the only one that remain'd of the Drivers of the Bargain, caus'd him to be severely punish'd. In the mean time, the Christian has no Wife, nor the least Hopes of getting Money enough to buy another. Whosoever knows any thing of *China*, and what it is for a *Chinese* to be able to marry, will look upon this as an Heroick Action, as well as I.

Repentance of a Christian. Another very young Christian being in a Passion, so far forgot himself as to give his Mother very abusive Language, which scandaliz'd all the Neighbourhood. When the Heat was over, he reflected on what he had said, call'd the Neighbours together, and kneeling down before them, begg'd Pardon of his Mother, then stripping off his Cloaths of his own Accord receiv'd a Hundred Lashes with a Scourge by Way of Attonement, after which addressing himself to the Standers by he said, *A Christian may forget his Duty in the first Transport of his Passion; but his Religion teaches him immediately to attone for his Fault; and that is the Reason why I have desir'd you all to be Witnesses to what has happened.*

F. *Chavagnac*

F. *Chavagnac* adds, that the *Mandarine* of ne Place, where he reſides, is convinc'd of the Truth of our Religion, and endeavours to erſwade all his Friends to imbrace it, though vorldly Intereſt unhappily holds him in the Darkneſs of Infidelity. His Mother, his Wife, is Children, his Childrens Wives, and moſt of his Servants openly profeſs Chriſtianity, and re all extraordinary zealous.

Note, *That a great Part of this Letter being entirely religious, it has been abridged, and much left out.*

AN

AN EXPLANATION OF THE Following FIGURE.

THE three Inſcriptions in *Chineſe* Characters, which are in the following Place, were writ with the Emperor of *China*'s own Hand. On the 24th of *April*, in the Year 1711, being the 50th of his Reign, and the 7th Day of the third Moon, that Prince gave the ſaid Inſcriptions to the *Jeſuits* at *Pekin*, to be affix'd in the new Church they have built towards the Gate of *Xun chin muen*. In the Year 1705, he contributed towards the building of that Church, and gave for that Uſe 10000 Ounces of Silver.

The

The Characters of the Inſcription on the Frontiſpiece are each of them above two *Chineſe* Cubits and a Half in Length. The *Chineſe* Cubit is to the *Paris* Foot, as 29 is to 30, or very near.

The Characters of the Inſcriptions on each Column are almoſt a *Chineſe* Cubit in Length.

The Inſcription on the Frontiſpiece.

TO THE TRUE ORIGINAL OF ALL THINGS.

The Inſcription on the firſt Column.

HE IS INFINITELY GOOD,

AND INFINITELY JUST,

HE GIVES LIGHT TO, HE SUPPORTS,

HE RULES ALL THINGS WITH

SUPREME AUTHORITY, AND WITH

SOVEREIGN JUSTICE.

The Inſcription on the Second Column.

He had no Beginning,
And will have no End;
He has produc'd all
Things from the beginning;
It is He that governs them,
And is their true Lord.

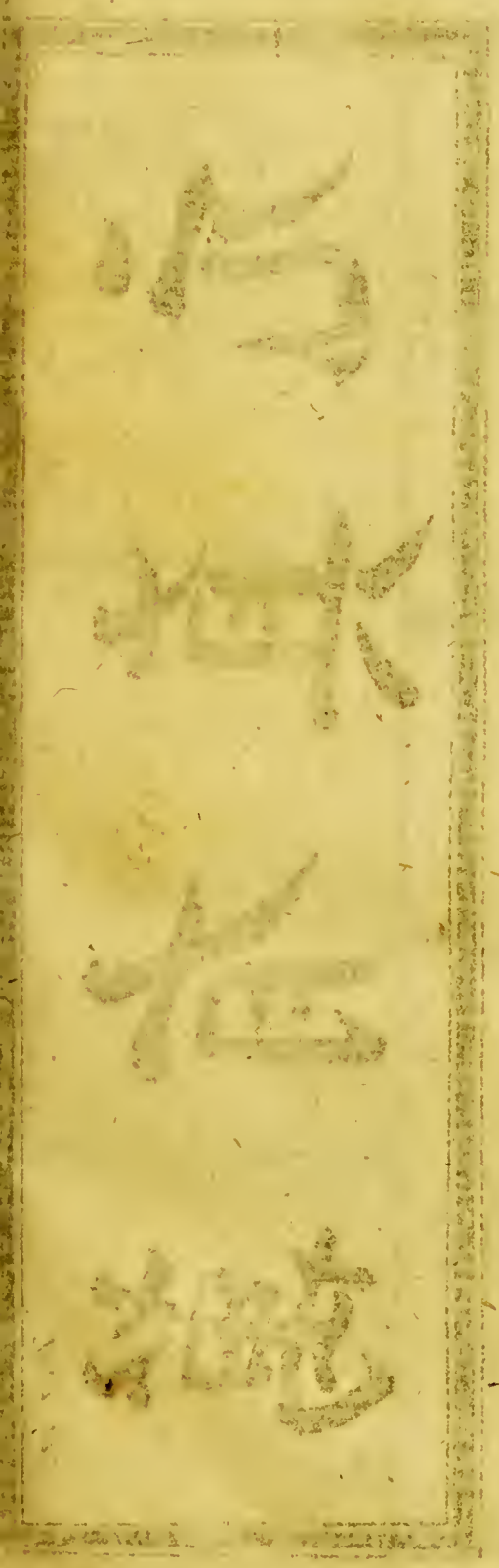
A LET

萬有真元

無始無終先作形聲真主宰

宣仁宣義聿昭拯濟大權衡

I. Senex sculpt



A Letter from F. Chavagnac, *Miſſioner of the Society of* Jesus *in* China, *to* F. le Gobien, *of the ſame Society.*

Foutcheou-fou, Feb. 10, 1703.

Rev. Father,

I Set out from *Nantchang-fou* on the Firſt of *March*, the laſt Year, to repair to *F. Foucquet* in this City, from whence I have the Honour to write to you. All *China* does not anſwer the Notion I had at firſt conceiv'd of it. I had ſeen only ſome Part of the Province of *Canton*, when I ſent you ſo magnificent a Deſcription of it. I had ſcarce travell'd Four Days Journey up the Country, before I could ſee nothing but ſteep Mountains, and dreadful Deſerts, full of Tigers and other wild Beaſts. But tho' that Part of *China* differs very much from moſt of the other Provinces, there are nevertheleſs ſome very fine Cities in it, and a conſiderable Number of Villages.

Mountains and Deſerts in China.

From *Nanhiung*, the laſt City of the Province of *Canton*, we travell'd by Land to *Nangan*, the firſt Town of the Province of *Kiamſi*, which is as big as *Orleans*, very beautiful and populous. Between *Nangan* and *Cantcheou-fou*, there is nothing but Deſerts. *Cantcheou* is a City as big as *Roan*, has a great Trade, and there are very many *Chriſtians* in it.

Nangan *and* Cantcheou-fou *Cities.*

From *Cantcheou* to *Nantchang* all the Country is charming, extraordinary populous and fruitful. One of our Barks had like to have periſh'd about a Day's Sail from that City, in

Dangerous and fine River.

a rapid Current, which holds for almoſt Twenty Leagues, and what ſtill renders it the more dangerous, is that the Veſſels muſt paſs between an infinite Number of Rocks, which are even with the Surface of the Water; but when thoſe are paſs'd we come into a fine River, ſix Times as broad as the *Seine* is at *Roan* and ſo full of Veſſels, that whenſoever a Man looks about him, he may count above Fifty under Sail.

You muſt not be ſurpriz'd to hear of ſo great a Number of Veſſels. It is true the *Chineſes* do not trade much out of their own Country; but

Vaſt Trade.

to make Amends for that, the Trade is ſo great into the Heart of the Empire, that all the Commerce of *Europe* is not to be compar'd to it. The Empire of *China* is of a vaſt Extent, the Provinces of it are like ſo many Kingdoms; one produces Rice, another furniſhes Calicoes and Muſlins, and each of them has it's peculiar Commodities, which are not to be found in the reſt. All theſe Things are tranſported from Place to Place by Water; by Reaſon of the great Con-

Fine Rivers.

veniency of Rivers, which are very numerous and ſo fine, that *Europe* has nothing like them.

It was a mighty Satisfaction to me to find a great Number of Churches and very zealous *Chriſtians* in all the Cities that lay in my Way. Religion daily advances here conſiderably, and the Time of the Converſion of this mighty Empire ſeems to be come at laſt, and with a very little Aſſiſtance from the Faithful in *Europe*, who are zealous for the Propagation of the Goſpel, the beſt may be hop'd of a Nation, which begins to reliſh our Holy Precepts, and is mov'd by the Examples of Vertue they ſee in the new Converts.

I muſt confeſs to you I am amaz'd at their nocency and Fervour. Many of them come to hurch every *Sunday*, from Eight, or Ten eagues Diſtance; they meet at Church every *riday* to perform their Devotions, and before ey part beg Pardon of one another for what Example they may have hapned to give; their uſterities would be even indiſcreet, were not are taken to moderate them.

We have a young Lad here, who tho' living in Family where they are Idolaters, never fails to fer up his Prayers daily before a Crucifix, hilſt all his Kindred are proſtrating themlves before their Idols. His Mother and rothers have us'd all Means to pervert him; t he has been Proof againſt all their Threats d ill Uſage; always anſwering them with ch Reſolution and at the ſame Time in ſo liging a Manner, that they are themſelves on the Point of imbracing *Chriſtianity*.

You cannot imagine what Contrivances their al dictates to the new *Chriſtians* for the Conrſion of the *Infidels*; I have often been amaz'd them. It is not long ſince a poor blind Man, ho lives upon Charity, came to beg of me give him Two or Three Books; I could not agine what Uſe he deſign'd to make of them, d it was to give them to read to Twelve *idels* he had half inſtructed in the Myſteries of r Holy Religion. I have ſeen Children come to us how they ſhould anſwer ſome Difficulties rted by their Idolatrous Parents, and it has en hapned, that the Son has converted his ther and the reſt of the Family.

However it cannot be deny'd, but that the ſſioners employ'd here for the Converſion of ſe People, do meet with ſome Obſtacles very ficult to ſurmount. The Contempt with

which the *Chineſes* look upon all other Nations i

Chineſe Conceit of themſelves and Contempt of others.

one of the greateſt, even among the Meaner Peo
ple. Having ſo great a Conceit of their ow
Country, their Manners, their Cuſtoms, an
their own Maxims, they cannot be perſwaded tha
any thing which is not of *China* deſerves to be re
garded. When we have ſhew'd them the Foll
of their adhering to Idols; when we hav
brought them to own, that the *Chriſtian* Religio
has nothing in it but what is Great, Holy, and So
lid, a Man would be apt to believe they were re
dy to embrace it; but they are ſtill far enoug
off. They anſwer us coldly, *Your Religion is not
be found in our Books, it is a foreign Religion;
there any thing good out of* China, *or any thing tru
which we know not?*

Their Ignorance in Geography.

They often ask us, whether there are Town
Villages, and Houſes in *Europe*. I had the Sati
faction one Day to be a Witneſs how much th
were Surpriz'd and out of Countenance at t
Sight of a Map of the World. Nine or Ten
the *Literati*, or *Learned*, who had deſir'd me
ſhew it them, were a long Time looking for *C
na*. At length they took one of the two Hem
pheres, which contains *Europe*, *Aſia*, and *Afri
for their own Country. They even thought
merica too big for all the reſt of the World.
left them ſome Time in their Error, till one
them ask'd me the Meaning of the Letters a
Names that were on the Maps. *This*, ſaid I,
Europe, *this* Africk, *and this* Aſia; *in* Aſia, *h
is* Perſia, *here* India, *and here* Tartary. They
immediately cry'd out, *Then where is* China? *I
this ſmall Spot of Land*, ſaid I, *and here are
Bounds.* It is impoſſible for me to expreſs to y
how much they were amaz'd; they look'd o
upon another, and utter'd theſe *Chineſe* Wor
Ciao te Kin, that is, *It is very little.*

Tho' they are far short of the Perfection to which Arts and Sciences have been advanc'd in *Europe*; yet will they never be perswaded to do any thing after the *European* Manner. It was absolutely necessary to make use of the Emperor's Authority to oblige the *Chinese* Architects to build our Church, which is within his Palace, after an *European* Model; and he was oblig'd to appoint a *Mandarine* to take care to see his Orders obey'd. *Their Positiveness.*

Their Vessels are ill enough built; they admire the Structure of ours; but when they are perswaded to build like them, they wonder that such a thing should be propos'd to them. *This is the Chinese Way of building*, say they. *But it is good for nothing*, reply'd I. *No matter*, rejoyn they, *since it is the Way of the Empire, that is enough for us, and it would be a Crime to alter it.* *Vessels ill built.*

As for the Language of the Country, I do assure no Man would take the Pains to learn it, on any other Account than the Service of God. I have now for 5 whole Months spent 8 Hours a Day in studying Dictionaries. This Labour has put me into a Condition to learn to read, and I have had a Learned Man with me for a Fortnight past, and with him I spend 3 Hours in the Morning, and as many in the Afternoon, in learning *Chinese* Characters and spelling like a Child. The Alphabet of this Country contains about 45000 Letters; I speak of the Letters in common Use, for in all they reckon 60000. I have however learnt enough to Preach, Catechise, and hear Confessions. *Language.* *Chinese Alphabet.*

The Conversion of Great Men, and particularly of *Mandarines*, is most difficult. Most of them living by their Exactions and Unjust Dealings, and being besides allow'd to have as many Wives as they can maintain, those Bonds tye them down so fast that they can scarce break loose. *Mandarines hard to be converted.*

One Inſtance will convince you of the Truth o
this Aſſertion.

Notable Inſtance of a Manda-rine.

About 45 Years ago a *Mandarine* contracted
particular Friendſhip with F. *Adam Schaal*, a *Ba*
varian Jeſuit. That Miſſioner had us'd all his En
deavours to convert him; but without Succeſs
At length, the *Mandarine* being upon his Depar
ture to another Province, whether he was ſen
by the Court, the Father gave him ſome Book
concerning our Holy Religion, which he receiv'
merely out of Civility; for he was ſo far fro
reading them, that he rather gave himſelf u
more than ever to the *Bonzes*, who are the Id
Prieſts. He took ſome of them into his own Houſ
collected a Library of their Books, and endea
vour'd, by reading of them, to blot out all th
Impreſſion his Diſcourſes with the Miſſioner ha
left on his Memory, which he accordingly com
paſs'd. However, happening to fall ſick, 4
Years after, he again call'd to mind what *F. Scha*
al had ſo often inculcated to him. He caus'
the Books the ſaid Father had preſented him to b
brought, read them, and God touching hi
Heart, deſir'd to be Baptis'd. Before he receiv'
that Sacrament, he would himſelf inſtruct a
his Family; began with his Concubines, whom h
taught all the Myſteries of our Holy Religion, an
at the ſame time aſſign'd each of them a Penſion
to the End they might live like *Chriſtians* all th
reſt of their Days. Then he inſtructed all hi
Children, and was himſelf Baptiſed. I have ha
the Satisfaction, ſince I came hither, to ſee th
Wives and Children of Two of his Sons *Chriſten'd*

Uſury an Obſtacle to Converſion.

Uſury, which is much in Practice among th
Chineſes, is another Obſtacle, very hard to b
overcome; when they are told, that before the
receiv

receive *Baptiſm*, they muſt reſtore all they have got by ſuch unlawful means, and ſo at once ruin their whole Family, you will own it muſt be a Miracle of Grace that will prevail with them ſo to do; and conſequently that is the Motive which generally holds them in the Darkneſs of Infidelity. I had but a few Days ago a very uncomfortable Inſtance hereof.

Inſtance in a Merchant.

A Rich Merchant came to ſee me and deſir'd to be Baptis'd. I examin'd him as to the Motive of his Converſion. *My Wife*, ſaid he, *was* Chriſten'd *laſt Year, and ever after led a very holy Life. A few Days before her Death ſhe took me aſide and told me, ſhe ſhould die ſuch a Day and ſuch an Hour, and that it had pleas'd God to ſignify it to her, that it might ſerve me as an Inſtance of the Truth of her Religion. She accordingly dy'd the very Hour, and in ſuch a manner as ſhe had foretold; ſo that being no longer able to forbear performing what ſhe deſir'd of me at her Death, which was, that I would be converted, I now come to you for that Purpoſe and deſire to be Baptis'd.* So promiſing a Diſpoſition could not but aſſure me, that I ſhould have the good Fortune to baptize him, within a few Days; but when in inſtructing him I came to touch upon the Point of ill gotten Goods, and ſhew'd him the indiſpenſable Neceſſity of Reſtitution, he began to faulter, and at laſt declar'd he could not conſent to it.

Inward Corruption of Chineſes.

The *Chineſes* do not find any leſs Oppoſition to *Chriſtianity* in the Corruption and Depravedneſs of their Hearts; for provided they appear outwardly regular, they make no Difficulty of committing the moſt enormous Crimes in private. About a Fortnight ago a *Bonze* came to deſire me to inſtruct him; he ſeem'd to be the beſt inclin'd of any Man in the World, and ſaid, he ſhould

think nothing too hard for him; but no ſooner had I made him ſenſible of the Purity God requires of a *Chriſtian*; no ſooner had I told him that His Law is ſo Holy, that it forbids even the Thought or the leaſt Deſire which is contrary to Vertue, than he anſwer'd me, *If that be ſo I muſt think no more of it*; and tho' convinc'd of the Truth of *Chriſtian* Religion, he thereupon laid aſide the Deſign of embracing it.

Cuſtoms of Chineſe *Ladies.*

I will now, Rev. Father, give you an Account of ſome Cuſtoms relating to the *Chineſe* Ladies, which ſeem wholly to exclude them from all means of Converſion. They never go out of their Houſes, or receive any Viſits from Men; it is a fundamental Maxim of the Empire, that a Woman muſt never appear in publick, nor concern herſelf with what is done abroad. This Notion is carry'd ſo far, that the better to oblige them to obſerve this Rule, they have found means to perſwade them, that Beauty does not conſiſt in the Features of the Face, but in the Smalneſs of the Feet; ſo that their firſt Care is to diſable themſelves from walking; a Child of a Year old has a bigger Foot, than a Lady of 40 Years of Age.

Their little Feet.

This is the Reaſon why the Miſſioners can neither inſtruct the *Chineſe* Ladies themſelves, nor employ their Catechiſes to do it. They muſt begin by converting the Husband, to the End that he may inſtruct his Wife, or elſe he muſt permit ſome good *Chriſtian* Woman to come into his Apartment to expound to her the Myſteries of Religion.

Beſides, tho' they are actually converted, they cannot be at Church with the Men. All that could be hitherto obtain'd, has been, to aſſemble them 6, or 7 Times a Year in ſome peculiar Church, or in ſome *Chriſtian* Houſe, to adminiſter the

the Sacraments to them there. In thoſe Aſſemblies, ſuch of them as are diſpos'd for it receive Baptiſm. I have baptis'd 15 within a few Days.

Add to all this, that the *Chineſe* Ladies only ſpeak the Particular Language of their Province; ſo that it is very difficult for them to be underſtood by the Miſſioner's, ſome of whom are only Maſters of the *Mandarine* Language. All poſſible Care is taken to apply a Remedy to this Inconveniency, I remember an Expedient that was found by a *Mandarine's* Wife, a few Days after my Arrival in this City: Becauſe ſhe could not be underſtood by the Miſſioner, to whom ſhe had a Mind to make her Confeſſion, ſhe call'd her eldeſt Son and told him all her Sins, that he might repeat them to the Father Confeſſor and then tell her again, what Advice and Inſtructions the ſaid Father gave her. We ſhould ſcarce find ſuch an Inſtance of Simplicitly and Fervor in *Europe*.

They ſpeak only the Language of the Province.

To conclude, the entire Dependance thoſe Ladies have on their Husbands is the Reaſon why there is not much dependance on their Converſion, eſpecially if the Husband is an Idolater, of which here follows a Melancholy Inſtance. An Heathen Woman, who had found means to be privately inſtructed in *Chriſtianity*, being dangerouſly ill, deſir'd her Husband to call the Miſſioner to baptiſe her. He being extremely fond of her, eaſily comply'd for Fear of thwarting her, and ſhe was to have receiv'd what ſhe ſo earneſtly deſir'd the next Morning. The *Banzes* had notice of it; they immediately went to the Husband, whom they upbraided with his Weakneſs in conſenting to his Wife's Requeſt, and told him a Thouſand extravagant Stories of the Miſſioners.

Their Converſion not to be depended on.

The next Morning, when the Miſſioner was preparing to go to baptize that dying Woman,

her

her Husband ſent him Word, that he thank'd him for his Trouble, but that he would not have his Wife baptis'd. All means were us'd to prevail on him to conſent to what he had at firſt granted, and ſome Friends of his, who were *Chriſtians* went on Purpoſe to viſit him; but they could not move him. *I know your Cunning*, ſaid he, *and the Miſſioner's too; he comes with his Oyl to pull out the Sick People Eyes, for to make Proſpective Glaſſes. No, he ſhall not ſet his Foot within my Houſe, and I will have my Wife bury'd with both her Eyes.* Whatſoever they could ſay, there was no undeceiving of him, and his Wife dy'd without being baptiz'd.

I cannot finiſh this Letter, without giving you an Inſtance of the Faith of our zealous *Chriſtians*; for by their means I have had the good Fortune to Adminiſter Holy Baptiſm to many Idolaters.

During the Abſence of F. *Foucquet*, who was gone to *Nantchang-fou*, an Infidel came to deſire I would aſſiſt a whole Family, which was cruelly tormented by the Devil. He confeſs'd, they had apply'd themſelves to the *Bonzes*, who for the Space of three Months had offer'd ſeveral Sacrifices; but thoſe means proving unſucceſsful they had Recourſe to the *Tcham-tien-ſſee* General of the *Tao-ſſees*, a Sort of *Bonzes*; that they had purchaſs'd of him to the Value of 20 Livres of Safeguards againſt the Devil, wherein he forbid the evil Spirit any more to moleſt that Family; that in Concluſion, they had call'd upon all the Gods of the Country and had offer'd up Vows to all the Pagods; but that after all this Trouble and Expence, the ſaid Family ſtill continu'd in the ſame Condition, and it was a diſmal Spectacle to behold ſeven Perſons in ſuch violent raging Fits, that if Care had not been taken to bind them,

Safeguards againſt the Devil.

they

they would certainly have murder'd one another. I judged by what that poor Man had ſo ingenuouſly declar'd to me, that there might be ſome Operation of the Evil Spirit in it. I then ask'd, what it was that mov'd him to have Recourſe to the Church. *I have been inform'd* reply'd he, *that you adore the Creator and the abſolute Lord of all Things, and that the Devil has no Power over* Chriſtians, *and therefore I reſolv'd to come to intreat you to come to our Houſe and to call upon the Name of your God for the Eaſe of ſo many Suffering Perſons.*

I endeavour'd to comfort him by my Anſwers; but at the ſame Time gave him to underſtand, that there was nothing to be expected from the true God, as long as they kept the Tokens of Idolatry in their Houſe; that it was requiſite to be inſtructed in our Holy Myſteries, and be diſpos'd for Baptiſm, and then I ſhould be able to grant what they deſir'd; however that the Diſtemper might be altogether Natural, and therefore I would firſt ſeriouſly examine what Diſeaſe it might be. Then I put him into the Hands of a zealous Chriſtian to inſtill into him a general Notion of the Myſteries of Religion.

The Infidel return'd home, well enough ſatisfy'd. The next Day he return'd to my Church, bringing a Bag, out of which he drew five Idols, a little Stick, about a Foot long and an Inch ſquare, on which ſeveral *Chineſe* Characters were Carv'd, and another Bit of Stick, five Inches long and two in Breadth, all over full of Characters, except on one Side, on which was repreſented the Devil ſtruck through with a Sword, the Point whereof ſtuck in a cubical Piece of Wood, which was alſo full of Myſterious Characters. Then he gave me a Book of about 18 Leaves, containing the Orders from the

Idolaters Toys.

the *Tcham-tien-ſſee*, whereby the Devil was forbid under the ſevereſt Penalties, diſturbing the Perſons therein mention'd any more. Thoſe Injunctions were Seal'd with the Seal of the *Tcham-tien-ſſee*, and ſign'd by him and two other *Bonzes*. I forbear to mention ſeveral other trivial Particulars, which would tire you.

Perhaps you will not be unwilling to hear what Sort of Idols thoſe were. They were of Wood gilt and pretty curiouſly painted, ſome were Figures of Men and others of Women; the Men had *Chineſe* Phyſiognomies; but the Women had *European* Features. Every Idol had on its Back an opening, clos'd with a little Board, I took up that Board and perceiv'd, that the opening was narrow, but then the hollow within grew wider towards the Stomach, in which Cavity there were Bowels made of Silk and at the fartheſt Part a little Bag in the Shape of a Man's Liver. That Bag was full of Rice and Tea, in all likelihood, for the Subſiſtance of the Idol. In the Place of the Heart I found a Paper very neatly folded. I caus'd it to be read to me and it was a Liſt of the Names and Surnames of all the Perſons in the Family, and the Day of their Birth, all particularly mention'd. There were alſo Vows and Prayers, full of Impiety and Superſtition. The Figures of Women had beſides thoſe Things at the farther Part of that little Hollowneſs, a bottom of Cotton longer than it was thick, neatly bound with Thread, and almoſt in the Shape of an Infant Swaith'd.

Idols deſcrib'd.

The Infidel ſeeing me throw all thoſe Idols into the Fire, thought I ſhould no longer make any Difficulty of going to his Houſe. Several *Chriſtians* then preſent, joyn'd with him in intreating me ſo to do, which I refus'd till better inform'd of the nature of the Diſtemper and accordiugly I ſent ſome *Chriſtians* to bring me an Account. They

They went away full of Faith, ſeveral Infidels and among them a *Bonze*, who hapned to be preſent went with them, out of Curioſity. As ſoon as come to the Houſe, they made all the Family kneel down. One of the *Chriſtians* began to expound the Apoſtles Creed; after which he ask'd the Suffering Perſons, whether they believ'd all the Articles of the *Chriſtian* Faith; whether they hop'd in the Omnipotency of God and in the Merits of JESUS CHRIST Crucify'd; whether they were ready to renounce all that might be diſpleaſing to God; whether they would keep his Commandments and live and dye in the Practice of his Law. When they had all anſwer'd in the affirmative, he began the Prayers with the other *Chriſtians*, all the reſt of that Day they were entirely free from their Diſtemper.

The Infidels, who had throng'd thither, were extremely ſurpriz'd at that Change. Some of them attributed it to the Almighty Power of the God of the *Chriſtians*; others and particularly the *Bonze*, ſaid it was merely accidental. It pleas'd God to undeceive them, for the Patients the next Day fell again into their Diſtemper, at which the *Bonze* and his Followers rejoyc'd; but were amaz'd to ſee that as often as the Prayers were repeated and the Name of JESUS call'd upon, they were eaſy again, and that not by degrees but immediately; nor once only but ſeveral Times in one Day.

That Wonder ſtopped the Mouths of the *Bonze* and his Adherents; almoſt all of them own'd, that the God of the *Chriſtians* was the only true God, and above Thirty of them were then Converted. I have been theſe three Months inſtructing ſuch as were Converted upon

upon that Occaſion and the Family has never been tronbled ſince.

To perpetuate the Memory of ſo great a Bleſſing, they have plac'd in the Hall appointed for the Reception of Strangers, a large Image of our Saviour, which I preſented them, and under it have carv'd this Inſcription in large Characters. *Such a Year and ſuch a Month, this Family was afflicted with ſuch an Evil; the* Bonzes *and the Gods of the Country were in vain call'd upon The* Chriſtians *came upon ſuch a Day, call'd upon the True God, and the Evil immediately ceas'd. In acknowledgment for that Bleſſing we have embrac'd His Holy Law, and wretched that Perſon of our Poſterity who ſhall be ſo ungrateful as to adore any other God but the God of the* Chriſtians. The Creed and the Ten Commandments are alſo writ there.

Ever ſince that Time I have never been without about 40 Catechumens to inſtruct, for as faſt as any are baptis'd, others ſucceed in their Places. I know not, whether you have heard that Two Miſſioners of our Society have had the honour to dye in *Cochinchina*, loaded with Irons, for the Sake of JESUS CHRIST.

F. Royer writes to me from *Tonquin*, that he and Four other Miſſioners of our Society have been ſo happy as to baptiſe, this laſt Year, 5166 Infidels. I expect to have a ſettled Miſſion aſſign'd me very ſuddenly, as is promis'd me, and I am put in Hopes that it will be hard, poor, laborious, and that there will be much to endure in it, and great Advantages in Religion to be reap'd.

Pray

Pray to God that I may anſwer thoſe good Ends. I am, with much Reſpect,

Reverend Father,

Your moſt humble and moſt

obedient Servant in our Lord,

DE CHAVAGNAC,
Miſſioner of the Society of JESUS.

A Letter from F. de Bourzes, *Miſſioner of the Society of* JESUS, *in* India, *to* F. Stephen Souciet, *of the ſame Society.*

Reverend Father,

JUST as I was upon the Point of imbarking for *India*, I receiv'd a Letter from you, wherein you advis'd me to devote ſome Moments to Sciences, as far as the Employment of a Miſſioner would permit, and at the ſame Time to acquaint you with what Diſcoveries I ſhould happen to make. I thought of complying with you, even during my Voyage; but I wanted Inſtruments, and you know they are abſolutely neceſſary when any thing is to be perform'd with Exactneſs. For that Reaſon I only made ſuch Obſervations as can be perform'd by the Eyes alone, without any foreign Help.

I will begin with a Phyſical, or Natural Subject, which will be ſomewhat new to thoſe who have never been at Sea, and perhaps to thoſe, who

who having been at Sea have not obſerv'd it very attentively.

Lights appearing on the Sea.

You have read, Reverend Father, what the Philoſophers write concerning the Lights, which appear in the Night on the Sea ; but perhaps you may have taken notice, that they paſs over that *Phænomenon* very ſlightly ; or at leaſt that they have rather labour'd to give an Account of it, according to their Principles, than to explain it well, as it is in it's ſelf. However it is my Opinion, that before we go about to unfold thoſe Wonders of Nature, we ought firſt to endeavour to be acquainted with all the Particulars of them. I will now lay before you all I have thought worthy to be obſerv'd relating to this Subject.

Light made by the Way of a Ship in the Water.

I. When the Ship makes good Way, a great Light is often ſeen in the Track it makes, that is, on the Waters it has parted and as it were cruſh'd aſunder in paſſing. Thoſe who do not obſerve it narrowly enough, very often aſcribe that Light either to the Moon or Stars, or elſe to the Lanthorn on the Stern. This ſame I preſently fancy'd, the firſt Time I took notice of that great Light ; but having a Window which look'd out directly upon that Track, I was ſoon undeceiv'd ; eſpecially when I ſaw that Light appear'd much plainer, when the Moon was under the Horizon, all the Stars clouded, the Lanthorn without a Candle, and in ſhort, when no other Light could appear on the Surface of the Water.

II. That Light is not always alike ; ſome Nights there is little of it, or none at all ; other times it is clearer, and ſometimes more fady ; ſometimes it ſpreads very wide, and again at other times it is more contracted.

III.

III. In relation to its Brightneſs, perhaps you may be ſurpriz'd, when I tell you that I have read very eaſily by the Light of thoſe Furrows, tho' I was then 9, or 10 Foot above the Surface of the Water. I had the Curioſity to note down the Days, which were the 12th of *June*, 1704, and the 10th of *Auguſt* the ſame Year. However I muſt add, I could only read the Title of my Book, which was in Large Characters; however this has ſeem'd incredible to thoſe I have told it to; but you may believe me, and I do aſſure you it is certainly true.

IV. As for the Extent of that Light, ſometimes all the Track appears bright for 30, or 40 Foot in Length, but the Light is much weaker at the greater Diſtance.

V. Some Days it is eaſy to diſtinguiſh what Parts are light and what are not ſo, in the Track; but other Times there is no making that Diſtinction. The Track then looks like a River of Milk, very pleaſant to behold, So it appear'd to me on the Tenth of *July*, 1704.

VI. When the Shining Parts can be diſtinguiſh'd from the others, it may be obſerv'd, that they are not all alike in Shape; ſome of them appear only like Points of Light, others are about the Bigneſs that the Stars appear to us. Some are like little Balls, not above One or Two Twelfth Parts of an Inch Diameter; others repreſent Globes as big as a Man's Head. Very often thoſe *Phoſphori* are alſo of a Square Form, Three or Four Inches in Length, and One or Two in Breadth. Theſe *Phoſphori* of ſeveral Shapes are often ſeen at the ſame Time. On the Twelfth of *June* the Track the Ship made was

full of Large Circles of Light, and of thoſe Oblong Squares I have mention'd. Another Day, when the Ship made but little Way, thoſe round Lights appear'd and vaniſh'd the ſame Moment, like Lightning.

VII. It is not only the Way of the Ship that produces thoſe Lights, the Fiſhes alſo leave behind them a Bright Furrow, which is clear enough to diſtinguiſh the Bigneſs of the Fiſh, and to know of what Sort it is. I have ſometimes ſeen a great Number of thoſe Fiſhes, which playing in the Sea, made as it were a Sort of Fire-work in the Water, agreeable enough to behold. Very often a Rope thrown athwart breaks the Water ſufficiently to produce a Light.

VIII. If Water be taken up out of the Sea, and never ſo little ſtirr'd with the Hand, there will appear an infinite Number of Shining Parts.

IX. If a Linnen Cloth be dipp'd in Sea Water, the ſame will appear, when it is wrung out, in a Dark Place; and even when half dry it need only be ſhak'd out to ſee Abundance of Sparks come from it.

X. When one of thoſe Sparks is once form'd, it continues a long Time, and if it clings to any thing that is ſolid as for Inſtance, to the Side of the Ship, it will laſt whole Hours.

XI. It is not always when the Sea runs higheſt that moſt of thoſe *Phoſphori* appear, nor even when the Ship makes the moſt Way; nor is it only the Shock of the Waves one againſt another that produces thoſe Sparks of Light; at leaſt I have not obſerv'd it to be ſo; but I have taken

Notice,

Notice, that the Beating of the Waves againſt the Shore ſometimes produces Abundance. In *Braſil* one Evening the Shore look'd to me as if it were all on Fire, ſo great was the Quantity of thoſe Lights on it.

XII. The Production of thoſe Lights depends, in a great meaſure, on the Nature of the Water; and, if I miſtake not, it may be, generally ſpeaking, aſſerted, that allowing other Circumſtances to be alike, that Light is greateſt when the Water is moſt fat and ſlimy; for at High Flood the Water is not equally clear in all Parts, and ſometimes Linnen dipp'd in the Sea becomes glutinous. I have ſeveral Times obſerv'd, that when the Track was brighteſt, the Water was more viſcous, and fatter, and that a Linnen Cloth dipp'd in that Water gave a greater Light when ſhaken.

XIII. Beſides there are ſome Places in the Sea, where ſeveral Sorts of Dirt ſwim on the Surface of the Water, ſome Red and ſome Yellow. A Man at firſt Sight would be apt to take them for Saw Duſt; our Sailors ſay they are the Spawn, or Seed of the Whales; but that is not very certain. Water taken up out of the Sea in ſuch Places is very ſlimy. The ſame Sailors ſay that there are many Heaps of that Spawn in the North, and that ſometimes in the Night Time they appear all Light, without being diſturb'd by any Ship paſſing by, or by any Fiſh.

XIV. But to corroborate my Aſſertion, *viz.* That the more viſcous the Water is, the greater Light it gives, I will add one Particular very remarkable, which I have ſeen. One Day they took, aboard our Ship, a Fiſh, which ſome believ'd

liev'd to be a *Bonito*. The Inside of that Fish's Throat in the Night look'd like a Burning Coal, insomuch, that without any other Light, I read the same Letters I had before read by the Light of the Furrow made by the Ship's Way. That Throat was full of a Viscous Matter, with which we rubb'd a Piece of Wood and that also cast a Light; as soon as that Matter was dry, the Light vanish'd.

These are the chiefest Observations I have made on that *Phænomenon*; I leave it to you to judge, whether all these Particulars can be consistent with the System of those, who assign for the Cause of the Light, the Motion of the Subtile Matter, or of the Globuli, occasion'd by the violent Agitation of the Salts.

Rainbows. I must add a Word concerning the *Irises*, or Rainbows of the Sea. I observ'd them after a great Storm we were in at the Cape of *Good Hope*. The Sea ran very high, the Wind bore away the Tops of the Waves and broke them into a Sort of Rain, on which the Sun Beams imprinted the Colours of the Rainbow. It is true the Heavenly *Iris* or Rainbow in this Particular excells that of the Sea, that it's Colours are much more lively, more distinct; and there is more Variety of them. There are scarce above Two Colours to be distinguish'd in the *Iris* of the Sea, a Dull Yellow next the Sun and a Pale Green on the other Side. The other Colours have not Livelines enough to be distinguish'd. On the other Hand the Sea Rainbows are much more numerous; Twenty or Thirty of them may be seen at once, they appear at Noon Day, and are in a Position opposite to the *Iris* in the Sky, that is, their Bow or Arch is turn'd down towards the Bottom of the Sea. Let any one, after this,

say,

ſay, that in long Voyages there is nothing to be ſeen but the Sea and the Sky; it is very true, but yet both of them furniſh ſo many Wonders, that there might be ſufficicent Employment for ſuch Perſons as were underſtanding enough to diſcover them.

In fine, to conclude, all the Obſervations I have made concerning Light, I will add only one more, in Relation to the Exhalations, which take Fire in the Night and by being ſo inflam'd form a light Space in the Air. Thoſe Exhalations in *India* leave a much larger Track than in *Europe*. At leaſt I have ſeen Two or Three which I ſhould have been apt to take for real Rockets; they appear'd very near the Earth and gave a Light almoſt like that of the Moon the firſt Days of its Increaſe; their Fall was ſlow and in falling they form'd a Spherical Line. This is moſt certain, at leaſt as to one of thoſe Exhalations, which I ſaw out at Sea, being at a great Diſtance from the Coaſt of *Malabar*. *Exhalations.*

This is all I can write to you at preſent. I wiſh, Reverend Father, theſe ſmall Obſervations may pleaſe you. God be praiſed, I expect every Moment Advice to enter the Kingdom of *Madure*, that being the Miſſion appointed me, and which you know I have ſo long wiſh'd for. I hope I ſhall there have Occaſion to make more important Obſervations on God's Mercy towards thoſe People. Aſſiſt me with your Prayers, which you know I ſtand in need of. I am with much Reſpect,

Reverend Father,
Your moſt humble and moſt
obedient Servant in our Lord,
DE BOURZES, *Miſſioner of*
the Society of JESUS.

A Letter from F. Jartoux, *Miſſioner of the Society of* Jesus, *in* China, *to* F. de Fontenay, *of the ſame Society.*

Peking, Aug. 20, 1704.

Rev. Father,

I Remember, that when you went from *China*, you charg'd me to give you an Account every Year of our Croſſes and of our Comforts. God be prais'd I might find enough to impart to you as to the firſt Point; but it does not always become the Diſciples of *JESUS CHRIST* to make Relations themſelves of their Sufferings; it is enough for them, if it pleaſes God to accept of what they endure. Give me leave therefore to ſtick only to that which may be pleaſing and edifying to you.

Emperor of China *encourages the Building of a Church.*

I begin by the ſolemn opening of our Church, which happen'd on the 9th of *December*, in the Year 1703. You know it was in *January* 1699, that the Emperor gave F. *Gerbillon* leave to build it, in that great Spot of Ground he had given us, and which is within the Encloſure of the Palace. Some Time after that Prince caus'd the Queſtion to be put to all the Miſſioners at the Court, whether they would not contribute towards the raiſing of that Structure, as to a good Work, in which he deſign'd to bear a Part himſelf. Next he caus'd Fifty Crowns in Gold to be given to each of them, ſignifying that the ſaid Sum was to be apply'd to that Work. Beſides he furniſh'd part of the Materials

rials and appointed *Mandarines* to be Overſeers of it. We had only 2800 Livres, when the Ground was broke up to lay the Foundations; the reſt was left to Providence, which did not fail us.

Four entire Years have been ſpent in building and embelliſhing this Church, which is one of the fineſt and the moſt regular throughout all the Eaſtern Parts. I do not pretend here to give you an exact Deſcription, it ſhall ſuffice to preſent you with a ſmall Idea of it.

The firſt Entrance is into a Court Forty Foot broad and about Fifty in length, which is between Two well proportion'd Piles of Building, being Two great Halls after the *Chineſe* Faſhion; *Two Halls.* the one ſerves for Chapters and for inſtructing of the *Catechumens*, and the other to entertain ſuch as come to viſit us. In the latter of theſe are hung up the Pictures of the King, the Dauphin, the Princes of the Blood of *France*, the King of *Spain* now Reigning, the King of *England* and ſeveral other Princes, with Mathematical and Muſical Inſtruments. There are alſo to be ſeen all thoſe fine Pieces of Graving collected into great Books, which have been ſet forth to make known to all the World the Magnificence of the Court of *France*. The *Chineſes* view all thoſe Things with the greateſt Curioſity.

At the End of that Court ſtands the Church. *The Church.* It is Seventy Five Foot in Length, Thirty Three in Breadth and Thirty in Height. The inſide of the Church is compos'd of Two Ranks of Architecture; each Rank has Sixteen Half Columns cover'd with a green Varniſh. The Pedeſtals of the lower Rank are of Marble, thoſe of the upper Rank are Gilt, as are the Capitals, the Edges of the Corniſh and thoſe of the

Frize and Architrave. The Frize appears loaded with Ornaments, which are only Painted; the other Members of all the Cornices are varniſh'd of ſeveral Colours according to their ſeveral Degrees of Projecture. The upper Rank has Twelve large arch'd Windows in it, Six on each Side, which give a full Light to the Church.

The Roof. The flat Roof is painted all over. It is divided into Three Parts; the middle repreſents an open Dome, of a coſtly Structure, being Marble Columns ſupporting a Range of Arches, and over them curious Baniſters. The Columns are alſo ſet in another Range of Baniſters of a beautiful Contrivance, with Flower Pots regularly plac'd. At the Top appears the Eternal Father ſiting amidſt Clouds on a Knot of Angels, holding the Globe of the World in his Hand.

Fine Painting. It is in vain for us to tell the *Chineſes* that all I have mention'd is painted on a Flat, they cannot be perſuaded but that thoſe Columns are upright as they appear. It is true the Lights are ſo nicely ſtruck through the Arches and the Baniſters, that it is eaſy to miſtake. This Piece is the Workmanſhip of M. *Gherardini*, an *Italian* Painter.

On the Two Sides of the Dome are Two Ovals the Painting whereof is very Sprightly. The Front Wall is Painted after the ſame Manner as the Flat Roof. The Sides of it are a Continuation of the Architecture of the Church in Perſpective. It is pleaſant to ſee the *Chineſes* go up to ſee that Part of the Church, which they ſay is behind the Altar. When they are come to it, they ſtand, then they go back a little and advance again, and feel it with their Hands to diſcover, whether there are not really ſome Parts ſunk in and other jutting out.

Chineſes know nothing of perſpective

The

The Altar is exactly proportionable, when it is adorn'd with the Rich Presents of the King's Generosity, which you brought us from *Europe*, and with which his Majesty has been pleas'd to enrich the Church of *Peking*, it then really looks like an Altar erected by a great King to the Lord of Kings. *The Altar.*

Whatsoever Industry we us'd, the Church could not be open'd till the Beginning of *December*, last Year. A *Sunday* was pitch'd upon for performing of that Ceremony. F. *Grimaldi*, Visitor of the Society in this Part of the East, attended by many other Missioners of several Nations, came to bless the New Church, in solemn Manner. Twelve *Catechists* in Surplices carry'd the Cross, the Candlesticks, the Censor, *&c.* Two Priests with Stoles and Surplices, went on the Sides of him that Officiated; the other Missioners follow'd by Two and Two, and after them came a Crowd of *Christians*, whom their Devotion had drawn thither. *Opening of the New Church.*

The Blessing being perform'd, all the Congregation fell down before the Altar; the Fathers orderly rang'd in the Sanctuary, and the *Christians* in the Body of the Church several Times hit their Foreheads against the Ground. Then High Mass was sung, with a Deacon and Subdeacon, by F. *Gerbillon*, who may be look'd upon as the Founder of this Church. Abundance of *Christians* Receiv'd the Communion; the *Most Christian King*, our singular Benefactor was pray'd for, and after the Mass F. *Grimaldi* made a very moving Discourse, and the Solemnity ended in Baptizing a great Number of *Catechumens*.

On *Christmas* Night Mass was again Sung with the same Solemnity and as much Concourse of the Faithful. Had not the *Chinese* Musical Instruments, in which there is somewhat Rustical, *Chinese Musick.*

put

put me in mind, that I was in a foreign Miſſion, I ſhould have thought my ſelf in the Heart of *France*, where Religion enjoys it's perfect Liberty.

You cannot imagine what a Multitude of Perſons of Diſtinction has come to ſee this Structure; they all proſtrated themſelves ſeveral Times before the Altar; and many are inſtructed in our Religion, approve of it, and give us Reaſon to hope they will in Time embrace it.

Chineſes fall down before the Altar.

How great a Trouble to us would it be, Reverend Father, if we ſhould have the Misfortune to ſee a Structure deſtroy'd, which makes Religion triumph even within the Palace of an *Infidel* Prince! We were in Danger of it Two Months after the Church was finiſh'd, which happened after this Maner.

On the 12th of *February* 1704, F. *Brocard*, who is employ'd in making of Mathematical Inſtruments, in the Hereditary Prince's Apartment, was order'd to Azure ſome Works in Steel. The firſt was a ſort of Ring; the ſecond was like the Shell of a Sword exactly round; the third reſembled the Pommel of a Sword, and the fourth was a quadrangular Point very ſharp. This is neceſſary to be known for the underſtanding of what I am about to ſay.

Scruple about Work.

I happened to be then in the Apartment with F. *Brocard*, to help him finiſh ſome Work. F. *Bouvet*, who ſerves for our Interpreter was alſo ſent for, and having view'd thoſe Pieces of Steel, told me, he was much afraid they were Parts of an Idolatrous Inſtrument. I ask'd him ſeveral Times, what Ground he had for this Jealouſy; but he could make no other Anſwer, than that they ſeem'd to him, to be Pieces of an Idol's Scepter. I examin'd them in my Turn very

very attentively, and could ſee nothing in them beſides ſome Flowers, and thoſe badly engrav'd.

In the mean Time, the Prince's firſt Eunuch, came from him to order us to azure thoſe Pieces of Steel as ſoon as poſſible. We conjur'd him to repreſent to the Prince, how much we were concern'd that we could not obey his Orders, till ſuch Time as we were eas'd of the Scruple we had conceiv'd in Relation to the *Pien* he had ſent us. That is, the Name they give to that ſort of Scepter. That we were apprehenſive it might be *Fo's Pien*, or for ſome other Idol, and that as we ſuſpected it, we could not do any thing to it.

The Prince's firſt Eunuch.

The Eunuch proteſted, that the *Pien*, was only deſign'd for the Prince's Uſe, and no Way for any Idol. *Give me leave however*, reply'd F. Bouvet, *to repreſent to you, that this* Pien *very much reſembles that Sort of Weapon which is given to certain ſuperior* Genij *and to whom I think the People aſcribes the Power of defending them againſt Evil Spirits, and according to the Principles of our Religion, we cannot have a Hand in any ſuch Works, without being guilty of a very grievous Offence in the Sight of God, and the Prince is too good to require it of us.*

The Eunuch, who knew little of the Duties of our Religion, being offended at our ſtanding out, inſtead of clearing F. *Bouvet*'s Doubt, call'd us obſtinate and ungrateful Perſons, and with much Heat endeavour'd to make out to us, that tho' it had been a *Pien* for *Fo*, we were nevertheleſs oblig'd to obey the Prince; that after ſo many Favours as the Emperor had heap'd upon us, and at a Time, when he had newly permitted us to build a Church to the God we ador'd, even within the Walls of the Palace,

it

it was a very unworthy Action, to refuſe the Prince ſuch a Trifle upon a falſe Scruple. Then adding Threats to Reproaches, he laid before us the ill Conſequences which might attend our Diſobedience.

We anſwer'd, That the Emperor might diſpoſe of our Lives; that we were moſt ſenſible of all his Favours; that we were above all infinitely oblig'd to him for the Protection he afforded our Holy Law; that we were ready to obey him in all other Points, as we had done till then, whatſoever it might coſt us; nay, that we thought our ſelves honoured above Meaſure, in that he did vouchſafe to accept of our Service; but that tho' it ſhould occaſion our falling into Diſgrace, and being expos'd to the moſt dreadful Puniſhments, we ſhould never be prevail'd upon to do any Thing that were contrary to the Purity of our Religion.

When we had made our Declaration in ſo plain a Manner, the Eunuch endeavour'd by all the moſt obliging Means to overturn our Reſolution. He told Father *Bouvet*, we might take his Word for it, that the *Pien* we were talking of, was nothing relating either to *Fo*, or any of the other Idols. One of thoſe that came with him, gave me the ſame Aſſurances apart, and told me, the Emperor himſelf had ſuch a one.

We knowing to what a Height the *Mandarines* will carry their Complaiſance towards the Emperor and the Prince, did not think our ſelves oblig'd to reſt ſatisfy'd upon their Aſſurances. I took my Turn therefore to ſpeak, and ſaid, That ſince the *Pien* belong'd to the Prince, no Man could know better than he what uſe it was deſign'd for; that it was eaſy for him to remove the Scruple that with-held

us;

us; that if he would pleaſe himſelf to acquaint us with the uſe he deſign'd to put that Weapon to and aſſures us, that neither he nor the *Chineſes* did believe there was any peculiar Virtue in it, he ſhould be forthwith obey'd. We were really ſufficiently convinc'd of the Prince's Sincerity, to make no farther Scruple, if he ſhould once declare himſelf to us as to his Deſign.

You are very Preſumptious, reply'd the Eunuch, *to require any ſuch Thing*; and ſo he left us, to go make his Report to the Prince. All thoſe who were preſent at this Converſation, look'd upon us as loſt Men. Some Time after Word was brought us, to repair to the Palace to give an Account of our Behaviour. The uſage we had by the Way from moſt of the Officers, made us conclude we ſhould be no better treated by the Prince himſelf. I came in firſt, and as ſoon as in his Preſence, proſtrated my ſelf according to the Cuſtom. I was in the midſt of all his Attendants at the Entrance into his Appartment, and he looking upon me with a Countenance full of Anger and Indignation, ſaid, *Muſt I then deliver my Orders my ſelf, to be obey'd? Do you know what Puniſhment your Diſobedience deſerves, according to the Laws?* Then directing his Diſcourſe to F. *Bouvet*, who came cloſe after me. *Do you know this Weapon*, ſaid he, *it is the* Pien *I make uſe of and which is only made for my Uſe; it is neither for* Fo, *nor for any other Genius, and no Man aſſigns any peculiar Virtue to this* Pien, *is not this enough to ſatisfy all your ill grounded Scruples?*

F. *Bouvet*, thought he might, without being guilty of any Diſreſpect towards the Prince, lay before him the Reaſons that had occurr'd to him for making a Doubt, but the Prince believing

lieving he ſtill made a difficulty to ſubmit upon his Word, ſpoke to him after ſuch a manner as ſhow'd his Paſſion, and Indignation. He ſent him into the Hall where the Plays are acted, to ſee there other Scepters like his in the Hands of the Comedians, who were then juſt going to Act. *Let him ſee*, ſaid he, *whether that be an Inſtrument of Religion, ſince we make it to ſerve in the Plays.*

When F. *Bonvet* return'd, the Prince ask'd him, whether he was yet undeceiv'd. The Father told him, he was very ſenſible that *Pien* might be put to ſeveral uſes; but that having read in ſome Book of the Hiſtory of *China*, that ſuch Inſtruments had been put to ſome Uſes which our Religion deteſts, he had found Cauſe to ſuſpect that this might be of the ſame Sort, and that the People might be under groſs Errors in Relation to the Virtue of that Sort of Weapons.

This Rejoynder of F. *Bouvet* highly incens'd the Prince; he fancy'd the Miſſioner did urge the Authority of ſome Romance, or of ſome of the meaneſt People againſt his Teſtimony. *You are a Stranger*, ſaid he to him in a ſtern Manner, and *you pretend to know the Opinions and the Cuſtoms of* China *better then I and all thoſe who have ſtudy'd nothing elſe from their Infancy. I declare that neither I, nor the People of* China, *do believe there is any peculiar Virtue in this Sort of Scepter, and that there is none like it belonging to any Idol, Since I condeſcend to give you this Aſſurance, what falſe Scruples can make you forbear, when I command you to work upon it? Do you forbear wearing of Cloaths becauſe* Fo *and the other Idols are repreſented Cloath'd? Tho' they have Temples, do not you build others for your God? We do not blame*

your

your adhering to your Religion; but we juſtly blaime your Poſitiveneſs in Things you do not underſtand.

Having ſpoken theſe Words, the Prince withdrew, to go give the Emperor an Account of all that had hapned. At the ſame Time he order'd all the Miſſioners of the three Churches of *Peking* to be ſent for. I then did and ſhall never ceaſe to admire, that the Anger of that Heathen Prince ſhould never provoke him to utter one Word againſt the *Chriſtian* Religion, tho' we had no other Reaſon to urge, but the Fear of tranſgreſſing it; which is an evident Proof of the Eſteem he has for it.

It being then very late, we were ſent back to our Lodging, and only *F. Bouvet* was order'd to ſtay. Thus he remain'd in the Nature of a Priſoner, and was all that Night, which prov'd Extraordinary cold in a Cottage of Mats, whether he was permitted to withdraw.

The next Morning ſome Perſons came to tell me, that F. *Bouvet* was Condemn'd to the Puniſhment of the Slaves. I anſwerw'd them, that Father would be happy if he dy'd for having refus'd to wrong his Conſcience; but that, if he were puniſhed, three being equally guilty, it was juſt they ſhould all ſuffer.

At the ſame Time I ſaw the Prince's Eunuch, who came from him to ask us, whether *Solomon's* Scepter, which was engrav'd on his Watch Caſe, was not the ſame Thing as his? *Your Kings*, ſaid he, *have* Piens, *you are not ſcandaliz'd at it, and yet the Prince's frights you; whence proceeds that Difference*? I told him what the Scepter of our Kings meant, and the Story of the Judgment given by *Solomon*, which was engrav'd on the Watch Caſe. At length the Miſſioners of the three Churches came about eight a clock, having

ving been already acquainted with the whole Affair by F. *Gerbillon*.

The *Mandarine* call'd *Tchao*, who has been ſo inſtrumental in obtaining the Edict, which allows the Exerciſe of the *Chriſtian* Religion throughout the Empire, brought us all together into a Place remote from the Prince's Apartment. There, in the Preſence of the firſt Eunuch and of ſeveral other Perſons, he ſpoke to us to this Effect. *You have drawn upon your ſelves the Anger of the beſt of Princes; he has order'd me to proſecute F.* Bouvet *with the utmoſt Severity, for no leſs than High Treaſon. If you do not make him ſome Satisfaction, I will go my ſelf to impeach the Offender in the Criminal Court, that he may be there try'd and puniſh'd with the utmoſt Rigor of the Laws. You are Strangers and have no other Support but the Goodneſs of the Emperor, who protects you, who tollerates your Religion, becauſe it is good and enjoyns nothing but what is reaſonable. What Honours and Beneſits has he not beſtow'd on you both at Court and in the Provinces? Notwithſtanding all this F.* Bouvet *has been ſo inſolent as to contradict the Hereditary Prince, and notwithſtanding the Aſſurances and Information he was pleas'd to give him, he has maintain'd his own Opinion againſt the Prince's, as if he had queſtion'd his Uprightneſs and Sincerity. I leave you to judge of his Offence and the Puniſhment he deſerves. What do you Think of it? Do you anſwer F.* Grimaldi, *who are the Superiour of them all.*

Chriſtianity commended by the Emperor and the Prince.

That Father, who had expected no leſs a Reprimand and who after examining the whole Affair, had diſapprov'd of F. *Bouvet's* poſitive Oppoſition, anſwer'd, That the ſaid Father had been extremely in the Wrong in not ſubmitting to the Prince's Declaration and Authority and that he was thereby become unworthy ever more

to

to appear in the Preſence of his Majeſty and of his Highneſs.

The *Mandarine*, without anſwering *F. Grimaldi*, directed his Diſcourſe to *F. Bouvet* and told him, that the Hereditary Prince ſwore on the Faith of a Prince, that the Inſtrument the Controverſy had been about, was not the Scepter of *Fo*, nor of the *Genij*; that, if he knew the contrary, he ſhould make a Croſs on the Ground and ſwear by it. *F. Bouvet* anſwer'd, That he ſubmitted his Judgment to the Prince's. *If you own your Fault*, reply'd the Mandarine, *hit the Ground with your Forehead as a Criminal.* The Father immediately obey'd, and the *Mandarine* went to make his Report to the Emperor.

We bleſſed God for the publick Teſtimony that *Mandarine* had there given in the Name of the Emperor and of the Prince his Son, in Behalf of our Holy Religion, for we very well knew he did not ſpeak one Word of himſelf, and that Teſtimony we would willingly have purchas'd at the Price of our Blood. That Courtier whom only worldly Conſiderations detain in his Infidelity, made the moſt of that Teſtimony, which he knew we were moſt ſenſible of. He was not ſatisfy'd with uttering of it once, but repeated it, with a loud Voice, and pronounc'd it with ſuch a Tone and ſuch an Air as gave it all the Authority we could deſire.

Some Time after, that Teſtimony of the Prince, ſo advantageous to our Religion, was confirm'd to us by another Officer, who came from him to deliver to us thoſe comfortable Words. *Is it poſſible I ſhould have been ſuſpected of deſigning to impoſe on you, obliging you to break your Law, which I look upon as good? Aſſure your ſelves that any ſuch Deſign is unworthy of ſuch a*

Prince as I am, and that you would find very fe
Perſons throughout the whole Empire, who would b
guilty of it, for none can do it but a baſe Man. I
I am ſo much offended, it is not for the Sake of th
Scepter now in Debate, for I do not trouble my ſel
about it, but it is for the Affront put upon me, an
which I reſent the more, becauſe it is offer'd by Per
ſons I had honour'd with my Eſteem.

Uſe of the Scepter. Notwithſtanding ſo many Declarations mad
by the Prince, which were ſufficient to have re
mov'd all our Doubts, we again examin'd wit
the greateſt Attention all the uſes that Scepte
might be put to, but could not find the lea
Shaddow of Superſtition. It is an Inſtrumen
the Prince and the Emperor both make uſe o
to make their Arm pliable as is the Cuſtom
the *Tartars*.

In the mean Time it was reported abroa
that *F. Bouvet* would looſe his Head. The F
thers *Grimaldi*, *Thomas*, *Gerbillon* and *Pereyr*
after conferring together and with ſome *Mand*
rines, who were their Friends, went to wa
upon the Emperor to ſignify to him their gre
Concern for *F. Bouvet*'s want of Complayſan
towards the Prince.

The Emperor's Anſwer to the Jeſuits. His Majeſty anſwer'd, he was glad th
own'd their Fault; that having made uſe
the Miſſioners for the Space of Forty Yea
he had never entertain'd a Thought
commanding them to do any thing contra
to their Law, which he thought to be goo
that whenſoever he had requir'd, any Piece
Service of them, he had firſt inquir'd, wheth
it would not be diſagreeable to them to pe
form what he deſir'd, and had even proceeded
a Nicety in that Particular. *There is a Woman*
my Palace, ſaid his Majeſty, *who plays very finely*
the Harp, I would have made F. Pereyra, *who is*
go

good Muſician, Judge of her Skill; but reflecting, on the Cautiouſneſs of the Miſſioners, I fear'd the Father might be tempted to refuſe me. It came into my Thought, that drawing a Curtain between them, the Father might not perhaps make that Difficulty; and yet I apprehended leaſt that Expedient might be diſagreeable to him. Some of the Courtiers propos'd to dreſs that Woman in Man's Cloaths, promiſing an inviolable Secrecy; yet after ſome Reflection, I thought it unbecoming to impoſe upon a Man, who confided in me, and thus I deprived my ſelf of the Satisfaction I had propos'd, rather than lay any Hardſhip upon the Miſſioner as to the Duties of his Profeſſion.

His Majeſty added, that the Great *Lama*, for whom he had ſo high a Value, having intreated him to cauſe Mr. *Gherardini* to draw his Picture, he had refus'd him as fearing that the Painter being a *Chriſtian* might make a Difficulty to draw the Picture of a Prieſt of the Idols. He added, there were among us ſome Jealous and incredulous Perſons, who ſuſpected every Thing, becauſe they were not ſufficiently acquainted with *China*, and who found out Religious Scruples, where there was not the leaſt Appearance of any ſuch Thing. In fine, he concluded, that ſince F. *Bouvet* own'd his Fault, his Puniſhment ſhould be, that he ſhould ſerve no longer as Interpreter to the Prince his Son; but that he might remain undiſturb'd in our Houſe.

The Fathers knelt and bow'd Nine Times down to the Ground, according to Cuſtom, to return Thanks. Then they perform'd the ſame Ceremony before the Hereditary Prince's Door. Thus ended that Affair, after it had given us the greateſt Uneaſineſs imaginable for the Space of five Days.

Notwithſtanding this ſhort Allarm, our Miſſi-
on is, God be prais'd, in ſuch a Poſture as to
put us in Hopes of a mighty future Progreſs in
the Converſion of the *Chineſes*. Of the Thirty
Jeſuits you left here, there are Twelve who
have no need of a Maſter for the Characters, and
they read the *Chineſe* Language with extraor-
dinary Eaſe. The Lord Biſhop of *Aſcalon*, Vi-
car Apoſtolick of *Kiamſy* is ſo much amaz'd at
the Progreſs the Fathers of his Province make
in Letters, that he has writ to ſeveral Perſons
highly commending them

The Emperor's Charity.

The Emperor has done us a Favour this
Year, which has much honour'd our Religion.
A Flood having occaſion'd a general Famine
throughout the Province of *Chamtoung*, his Ma-
jeſty has tax'd all his Courtiers and ſent great
Supplies thither, to be diſtributed by Rich *Man-
darines* appointed for that particular Employ-
ment. However a great Number of thoſe di-
ſtreſſed People are come to the Capital City of the
Empire to ſeek for a Subſiſtance.

His Majeſty miſtruſting his *Mandarines* ſent
for Four of our Fathers and told them, that
being come into *China* on a Charitable Account
we were oblig'd in a more peculiar Manner to
take Care of Relieving the Poor, according to
the Spirit of our Religion, which makes that
a capital Point; that he had order'd us Two
Thouſand *Taels* to buy Rice and to diſtribute
it on the large Spot of Land appointed us for
a Place of Burial, and that he hop'd we would
alſo contribute, according to our Ability, to
the Relief of ſo many miſerable People. Our
Miſſioners accepted of that Employment with
Thankfulneſs, and thought they were oblig'd to
ſtreighten themſelves to raiſe Five Hundred *Taels*
to be ſpent in Alms.

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The Fathers *Suarez* and *Parenin*, were appointed to distribute the said Charity; they caus'd Furnaces and large Kettles or Boilers to be provided; then bought up a Quantity of Rice, large decent *China* Dishes, Roots and Herbs salted up after the Manner of the Country, to correct the Insipidness and Want of Relish in the Rice. *Provision for the Poor.*

Upon the setting up of a Signal, the Poor came in without any Disorder, and stood all together, the Men on one side, and the Women on the other. Then they were made to file off through a narrow Passage, and there each of them had his Portion of Rice and Herbs, which he carry'd to a Place appointed, where they all rang'd themselves, till the Dishes were empty, when they were gather'd up and wash'd, and then the other Poor were serv'd in the same Order as the first had been.

The most considerable *Christians* in the City took their Turns to come and serve the Poor, with much Edification; they gather'd up the Dishes, they took Care to see good Order observ'd, and comforted all those poor People. The *Mandarines* and Eunuchs of the Court, who came out of Curiosity, to see that Sight were amaz'd to find all Things so regularly perform'd without any Guards, at the great Plenty, and more particularly at the Neatness, which is so strictly observ'd among the *Chineses*. They wonder'd that several Persons of Distinction, both by Birth, and for their Wealth, should be so familiar with the Poor, even in furnishing of them with the little Sticks they make use of to feed themselves instead of Forks and Spoons, and waiting on them like Guests that are to be respected. They cry'd out, *What an excellent Religion is this, which inspires so much Charity, and*

at the ſame Time ſuch extraordinary Modeſty! Even the very *Bonzes* could not forbear commending us, for there were near an Hundred of them that daily receiv'd their Alms among the other Poor. Thus have we fed above a Thouſand Perſons, every Day, for theſe Four Months paſt.

Tho' this Expence ſhould lye much longer upon us, as it certainly will, we ſhall not think much of it; but ſhall rather continually praiſe God and beg of Him often to afford us ſuch Opportunities of cauſing the Name of our Lord to be glorify'd both by *Chriſtians* and *Infidels*. Do not fear we ſhould diminiſh the Number of our *Catechiſts*, we will rather deprive our ſelves of the greateſt Neceſſaries, than retrench that which is of ſuch Uſe for the Converſion of the *Chineſes*. You know, Reverend Father, that is our only Concern, and what makes us ſo highly Senſible of the Zeal of thoſe Perſons, who beſtow their Alms to this growing Church, contribute ſo advantagiouſly for their own Souls towards the Salvation of an infinite Number of others. I am, with much Reſpect,

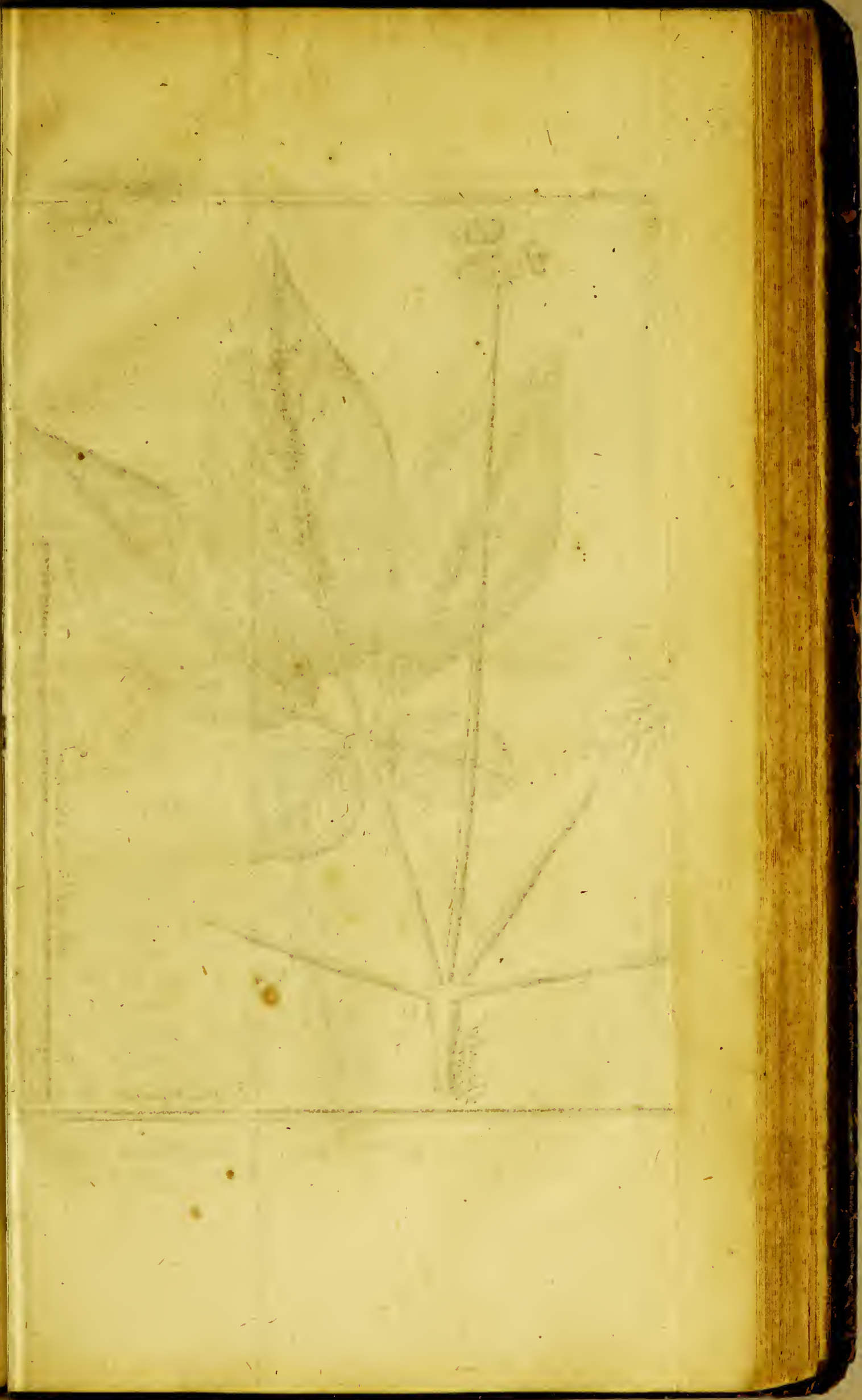
Reverend Father,

Your moſt humble and moſt

obedient Servant in our Lord,

JARTOUX, *Miſſioner of*

the Society of JESUS.



The Plant Gin-seng

This Plant is here reduc'd to half its hight.

I. Senex sculp.t

A Letter from Father Jartoux, *Miſſioner of the Society of* Jesus, *to* F. Procurator, *General of the Miſſions of* India *and* China,

Peking, April 12, 1711.

Rev. Father,

THE Map of *Tartary*, which we are drawing, by Order of the Emperor of *China*, has procur'd us the Opportunity of ſeeing the famous Plant, call'd *Gin-ſeng*, ſo highly valu'd in *China* and as little known in *Europe*. About the latter End of *July*, in the Year 1709, we came to a Village, which is but Four ſhort Leagues from the Kingdom of *Corea*, and inhabited by *Tartars*, who are call'd *Calca-faſze*. One of thoſe *Tartars* went to the Neighbouring Mountains to fetch Four Plants of *Gin-ſeng*, which he brought to us entire, in a Basket. I took one of them at a venture, which I drew in it's full Dimenſions, as exactly as poſſibly I could. I ſend you the Draught of it, which I will explain at the End of this Letter. *Gin-ſeng Plants.*

The ableſt *Chineſe* Phyſicians have writ whole Volums of the Vertues of this Plant; they make it an Ingredient in almoſt all their Preſcriptions to great Men, for it is too dear for the common Sort. They pretend it is a ſovereign Remedy againſt all Faintneſs occaſion'd by exceſſive Labour either of the Body or Mind; that it diſſolves all Flegm, that it cures the Infirmities of the Lungs and Pleuriſies; that it ſtops Vo- *It's Vertues*

miting, and ſtrengthens the Mouth of the Stomach and cauſes an Appetite; that it diſpels Vapors; that is cures Weakneſs and Shortneſs of Breath, ſtrengthning the Cheſt; that it invigorates the vital Spirits and makes the Blood Serous; to conclude, that it is good againſt Vertigos and Dizzineſs, and that it prolongs the Life of old Men.

It is not to be imagin'd, that the *Chineſes* and the *Tartars* ſhould put ſo great a Value upon this Root, unleſs it certainly did work good Effects. Even thoſe who are in perfect Health make uſe of it very often by way of ſtrengthning themſelves. For my Part, I am perſuaded, that were it put into the Hands of *Europeans*, who underſtand the Compoſition of Medicines, it would be an excellent Remedy; provided they had enough of it to make the neceſſary Experiments, to examine the Nature of it by Chimiſtry, and to apply the proper Quantity, according to the Qaulity of the Diſtemper, for which it may be of Uſe.

Sudden Operation. This is moſt certain, that it thins the Blood; that it makes it circulate; that it warms it, that it helps Digeſtion, and that it ſenſibly Strengthens. When I had drawn that which I ſhall hereafter deſcribe, I felt my own Pulſe, to know how it then beat, after which I took the one Half of that Root, raw as it was, without any Manner of Preparation, and about an Hour after I felt my Pulſe fuller and brisker, I had a good Appetite, found my ſelf more ſprightly, and was much better diſpos'd to endure any Toil than I had been before.

Wonderful Effects. However I did not rely much upon that Tryal, fancying that Alteration might be occaſion'd by our reſting that Day; but Four Days after finding my ſelf ſo tir'd and ſpent with travel-

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ling, that I could ſcarce ſit my Horſe, a *Mandarine* of our Company who perceiv'd it, gave me one of thoſe Roots, I immediately took half of it, and within an Hour after felt no more Faintneſs. I have ſince made uſe of it ſeveral Times, upon ſuch Occaſions, and always with the ſame Succeſs. I have alſo obſerv'd, that the Leaf, freſh gather'd and particularly the Fibres, which I chew'd, had almoſt the ſame Effect.

Us'd inſtead of Tea.

We have often made uſe of the Leaves of *Gin-ſeng* inſtead of *Tea*, as the *Tartars* do, and it agreed with me ſo well, that I ever ſince prefer'd that Leaf before the beſt *Tea*. The Colour of it is no leſs agreeable, and when taken Two or Three Times, it has a Taſte and Flavour which are very pleaſant.

In what Quantity.

As for the Root it muſt be boil'd a little longer than *Tea*, to give Time for Extracting of the Vertue; ſo the *Chineſes* do, when they give it to Sick Perſons, and then they uſe not above the fifth Part of an Ounce of the dry Root. As for thoſe who are in Health and uſe it only by Way of Precaution, or on Account of ſome little Indiſpoſition, I would not have them to make an Ounce ſerve leſs than Ten Times taking, nor would I adviſe them to take it every Day. It is prepar'd after this Manner. The Root is cut into ſmall Slices and put into an Earthen Pot well glaz'd, with about Half a *Wincheſter* Pint of Water, or near a Wine Pint. Care muſt be taken that the Pot be cloſe ſtopp'd, and it muſt boil over a gentle Fire, and when the Water is conſum'd to the Quantity of a large Coffee Diſh, a little Sugar muſt be put into it, and then it is to be drank off immediately. The ſame Quantity of Water is again put upon the Root before boil'd, which is boil'd a-gaina fter the ſame Manner, to extract all the Re-

How boil'd

mainder

mainder of the Juice and Sprituous Parts of it. Theſe Two Doſes are taken, one in the Morning and the other at Night.

Where it grows. As for the Places, where this Root grows, till ſuch Time as they may be ſeen mark'd down in the Map, a Copy whereof we ſhall ſend into *France*, it may be ſaid in general, that they are between the Thirtyninth and the Fortyſeventh Degrees of North Latitude, and between the Tenth and the Twentieth Degrees of Eaſt Latitude, from the Meridian of *Peking*. There is a long Chain of Mountains, render'd almoſt impaſſable by the thick Woods which cover and encompaſs them. On the Sides of thoſe Hills and in cloſe thick Woods, on the Banks of Torrents, or about the Rocks, at the Feet of Trees and in the midſt of all Sorts of Herbs, the Plant *Ginſeng* is to be found. There is none of it in the Plains, in the Valleys, in Marſhy Grounds, in deep Hollows, or in very open Places. If the Wood takes Fire and is burnt down, that Plant does not appear there again till three or four Years after the Conflagration, which ſhows it is an Enemy to Heat, and accordingly it conceals it ſelf from the Sun as much as poſſible. All this makes me apt to believe that if it be in any other Part of the World, it muſt be chiefly in *Canada*, where the Mountains and Woods, as thoſe who have liv'd there report, do much reſemble theſe here.

Chineſes *not to gather it.* The Places where the *Gin-ſeng* grows are altogether ſeparated from the Province of *Quantong*, call'd *Leaotum* in our ancient Maps, by a Barrier of Paliſadoes or Stakes, which incloſes the whole Province, and about which there are Guards continually going rounds to prevent the *Chineſes* going out to ſeek for that Root. However, notwithſtanding all the Care taken, the

Covetouſneſs

Covetouſneſs of Gain puts the *Chineſes* upon finding means to ſlip into thoſe Deſerts, ſometimes two or three Thouſand of them in Number, with the Hazard of forfeiting their Liberty and the Product of their Labour, in caſe they happen to be taken either going out of or returning into the Province.

The Emperor being willing that the *Tartars* ſhould make their Advantage thereof rather than the *Chineſes* had given Orders, that ſame Year 1709, to 10000 *Tartars* to go themſelves and gather all the *Gin-ſeng* they could find, upon Condition that each of them ſhould give his Majeſty two Ounces of the beſt, and the reſt ſhould be ſold for it's weight in Silver. By that means it was reckned the Emperor would that Year have 20000 *Chineſe* Pounds of it, which would not coſt him above one fourth Part of it's Value. We hapned to meet with ſome of thoſe *Tartars* in the midſt of thoſe dreadful Deſerts. Their *Mandarines*, who were not far out of our Way, came one after another, to offer us Beeves for our Suſtenance, purſuant to the Orders they had receiv'd from the Emperor.

Worth it's weight in Silver.

I will give you an Account of the Order kept by that Army of Simplers. After having divided the Ground among themſelves, according to their Standards, each Troop, being an Hundred in Number, ſtretches out in a Line a ſingle Rank as far as the Boundary mark'd out, keeping a certain Diſtance between every Ten. Then they look out carefully for the Plant we are ſpeaking of, advancing very ſlowly always right forwards, and thus within a certain Number of Days they ſearch all the Space of Ground allotted them. As ſoon as the Time is expir'd, the *Manderines* who are poſted with their Tents in convenient Places for the Horſes to graze, ſend

Manner of gathering it.

ſend their Orders to every Troop, and inquire whether their Number is compleat. In Caſe any Man be miſſing, as frequently enough happens, either becauſe he has loſt himſelf, or that he has been devour'd by wild Beaſts, they ſeek for him during one or two Days, after which, they begin again as before.

Hardſhips endur'd by the Gatherers.

Thoſe poor People ſuffer enough, during that Expedition; they carry neither Beds, nor Tents, each of them being ſufficiently loaded with his Proviſion of Millet, toaſted in the Oven, on which he is to feed all the Time he is abroad. Thus they are oblig'd to take their Night's Reſt under ſome Tree, covering themſelves with Boughs or what Bark they find. The *Mandarines* from Time to Time ſend them ſome Pieces of Beef, or Veniſon, which they devour, after having juſt ſhown it the Fire. Thus thoſe Ten Thouſand Men ſpend Six Months of the Year, and yet notwithſtanding thoſe Fatigues, they were Luſty, and ſeem'd to be good Soldiers. The *Tartars*, who were of our Guard, did not fare much better, having only the Remains of a Bullock that was kill'd every Day, of which Fifty Perſons were to feed before them.

Now to give you ſome Idea of that Plant, which the *Tartars* and *Chineſes* put ſo great a Value upon, I will explain the Figure I ſend you, which I have drawn as exactly as poſſibly I could.

The Root. *A*, repreſents the Root in it's natural Size. When waſh'd it appear'd white and ſomewhat rugged, as generally the Roots of other Plants are.

The Stem. *B*, *C*, *C*, *D*, repreſent the Stem, of it's full Length and Thickneſs; it is quite ſmooth and pretty round; the Colour of it is red ſomewhat darkiſh; unleſs about the firſt Part at *B*, where it

it is whiter, by Reaſon of it's nearneſs to the Earth.

The Point *D*, is a Sort of a Knot, form'd by the Production of Four Branches, which ſhoot from it as from a Center, and then ſpread abroad at an equal Diſtance from each other, without departing from the ſame Level. The under Side of the Branch is Green with a Mixture of White; the upper Part is much like the Stem, that is, of a deep Red, inclining to Murray. The Two Colours join on the Sides falling off naturally. Each Branch has Five Leaves, of the ſame Size and Shape as in the Cut. It is to be obſerv'd that thoſe Branches ſeparate themſelves equally from one another, as they do from the Horiſon, to fill up with their Leaves a round Space almoſt Parallel to the Ground the Plant grows on. *Branches.*

Tho' I have only drawn the one Half of one of thoſe Leaves exactly at *F*, all the reſt may be eaſily conceiv'd and finiſh'd by that Part. I do not know that I have ever ſeen ſuch large Leaves ſo thin and fine. The Fibres are very well diſtinguiſh'd; they have underneath ſome little Hairs, ſomewhat whitiſh. The ſmall Film which is between the Fibres, riſes a little about the Middle above the Level of the ſaid Fibres. The Colour of the Leaf is a dark Green at the Top, and a whitiſh Green underneath, ſomewhat brightiſh. All the Leaves are indented and the Points are indifferent ſharp. *Leaves.*

From *D*. the Center of the Branches of this Plant, there ſhot up a ſecond Stem, very ſtrait and ſmooth, ſomewhat whitiſh from the Bottom to the Top, at the End whereof was a Cluſter of Fruit, round and of a beautiful Red. The Cluſter contain'd Twenty Four of thoſe Fruits. I have drawn only Two of them in their natural *The Fruit.*

tural Size, and mark'd them with the Figures, 9, 9. The Red Skin their Fruit is cover'd with is very thin and ſmooth, and the Pulp is white and ſoftiſh. Thoſe Fruits being Double, for there are ſome Single, they had two rough Stones, about the Bigneſs and Shape of our common Lentiles, but ſeparate from each other, tho' lying on the ſame Level. The Edges of thoſe Stones are not ſharp, like the Lentiles, but they are almoſt of an equal Thickneſs in all Parts. Each Fruit hung by a ſmooth Stalk, alike on all Sides, pretty ſlender and of the ſame Colour, as that of our Red Cherries. All thoſe Stalks proceeded from the ſame Center and ſeparating exactly like the Radij of a Circle, form'd a Round Head of the Fruits they bore. That Fruit is not good to eat, the Stone is like other common Stones of Fruit and contains the Kernel. It always lies upon the ſame Level with the Stalk that bears the Fruit. For this Reaſon the Fruit is not round, but ſomewhat flatted on both Sides. When Double it has a Sort of Dent in the Middle, where the Two Parts it is compos'd of join. It has alſo a ſmall Beard diametrically oppoſite to the Stalk it hangs by. When the Fruit is dry, there remains nothing but the Skin ſhrivell'd up, which clings about the Stone, and then it turns to a Dark Red, almoſt Black.

This Plant falls and ſprouts out again every Year. The Years of it's Age are known by the Number of Stems it has put out, whereof ſomething always remains, as may be ſeen in the Plate by the ſmall Letters, *b*, *b*, *b*, By which it appears, that the Root *A*. was in it's Seventh Year, and the Root *H*. in it's Fifteenth.

It's Age how known

As

As for the Flower, and Bloſom, not having ſeen it, I cannot give the Deſcription of it; but have been told it is white and very ſmall. Others have aſſur'd me, that this Plant has none, and that no Man has ever ſeen it. I am rather apt to believe it is ſo ſmall and inconſiderable that they do not take Notice of it, and what confirms me in this Opinion is, that thoſe who ſeek for the *Gin-ſeng*, being only intent upon the Root, commonly deſpiſe and throw away the reſt, as of no Uſe. *The Flower.*

There are ſome Plants, which beſides the Cluſter or Circle of Fruit above deſcrib'd, have One or Two more of thoſe Fruits, exactly like the others, growing out about an Inch, or an Inch and a Half, below that Cluſter, or Head; and then they ſay, the Point of the Compaſs thoſe Fruits point to is to be nicely obſerv'd, becauſe it ſeldom fails but that ſome of the ſaid Plant is to be found within a few Paces on the way it points or near it. The Colour of this Fruit when it has any on, diſtinguiſhes this Plant from all others, ſo that it may be immediately known; but very often it happens to have none, tho' the Root be very Old. Such a one was that I have denoted in the Figure by the Letter *H*, which bore no Fruit, tho' then in it's Fifteenth Year. *Other Remarks.*

Tryal having been made of ſowing the Seed, it has never been known to grow up, and it is likely that has occaſion'd the following Fable, which goes for current among the *Tartars*. They ſay a Bird devours it, as ſoon as put into the Ground, and not being able to digeſt it, only cleanſes it in it's Stomach, and then it grows up in the Place where the Bird has dropp'd it with the Dung. I am rather inclin'd to be believe, that the Stone lies very long *Fable of the Gin-ſeng.*

long in the Earth, before it takes Root, and this Notion ſeems to me to be well Grounded, becauſe ſome of theſe Roots are found, no longer and not ſo thick as a Man's Little Finger, tho' they have ſhot out above Ten Stems ſucceſſively in as many ſeveral Years.

Number of Branches uncertain.

Tho' the Plant I have deſcrib'd had Four Branches, yet there are ſome that have but Two, and ſome have Five and ſometimes Seven, and thoſe are the moſt beautiful. However every Branch has always Five Leaves, like that I have drawn, unleſs the Number has been diminiſh'd by ſome Accident. The Height of the Plants is proportionable to their Thickneſs and the Number of their Branches. Thoſe which bear no Fruit, are generally ſmall and very low.

Height.

Root.

The Root which is largeſt, moſt uniform and has feweſt Threads, is always reckoned the beſt, and therefore that which is mark'd with the Letter *H.* excels the other. I know not why the *Chineſes* have given it the Name of *Gin-ſeng*, which ſignifies, *Repreſentation of Man*; I have not ſeen any that had the leaſt Reſemblance, and thoſe, whoſe Profeſſion it is to ſeek it, have aſſur'd me, that there are none found any more reſembling Man, among the other Plants, which are ſometimes accidently of extraordinary Shapes. The *Tartars*, with more Reaſon call it *Orhota*, that is, *The firſt, or the chiefeſt of Plants.*

Name.

Grows not in China.

It is not true that this Plant grows in *China*, as *F. Martini* has writ, upon the Teſtimony of ſome *Chineſe* Books, which have affirm'd it grew in the Province of *Peking*, on the Mountains of *Yong-pinſou*. It was eaſy to be deceiv'd in that Point, becauſe it arrives there, when brought out of *Tartary* into *China*.

Curing of it.

Thoſe who go to ſeek for this Plant, preſerve only the Root, and they bury all they can gather

ther for the Space of Ten, or Fifteen Days in one Place. They take Care to waſh the Root very well and cleanſe it, rubbing off with a Bruſh all that does not belong to it. Then they ſteep it for a Moment in Water that is almoſt boiling, and dry it in the Smoke of a ſort of Yellow Millet, which imparts to it ſomething of it's own Colour. The Millet being cloſe ſtopp'd up in a Veſſel with a little Water, is boil'd over a gentle Fire; the Roots laid on little Sticks plac'd over the Veſſel, dry gently under a Cloth, or ſome other Veſſel that covers them. They may alſo be dry'd in the Sun, or at the Fire; but tho' they then retain their Virtue, they do not contract that Colour, which the *Chineſes* are fond of. When thoſe Roots are dry, they muſt be kept up cloſe in a very dry Place, elſe they would be in Danger of Rotting, or of being Eaten by Worms.

I wiſh, Reverend Father, that the Deſcription I have given of the *Gin-ſeng*, which is ſo highly valu'd in this Empire, may be acceptable to you, and thoſe you ſhall Communicate it to. We are upon the Point of going into *Tartary*, to finiſh the Map of that Country, for we have yet the Weſt and North-Weſt to ſurvey. I will ſend you as ſoon as poſſible the Map of the Province of *Peking*, by *F. Martini*, call'd *Peheli*, and by the *Chineſes Tcheli*, or *Lipafou*. I recommend my ſelf to your Prayers, and am with much Reſpect,

Reverend Father,

Your moſt humble and moſt obedient Servant in our Lord,

JARTOUX, *Miſſioner of the Society of* JESUS.

Extract of a Letter from F. Gerbillon, *at Peking*, 1705.

Two Rivers SOME Leagues from *Peking* towards the East and West are Two Rivers, neither deep nor wide, and yet they do infinite Mischief, when they happen to overflow. Their Sources are at the Foot of the Mountains of *Tartary*, and they meet together at a Place call'd *Tien-Tsin-ouci*, about Fifteen Leagues below the Capital, whence they run together with many Windings to discharge themselves in the Eastern Ocean.

Fine Country ruin'd. All the Country between those Two Rivers is flat, well cultivated, planted with Trees, full of large and small Game, and so delightful, that the Emperors us'd to reserve it for their own Diversion; but the Inundations have so entirely destroy'd it, that notwithstanding the several Dikes which have been made to restrain the Rivers within their Channels, there is scarce any thing to be seen but the ruinous Remains of Castles, Pleasure Houses, Towns and Villages there were formerly in it.

Jesuits sent to survey. The Emperor order'd the Jesuits to go take an exact Draught of all the Country between those Two Rivers, by an actual Survey upon the Spot; to the End that having it continually before his Eyes, he might consider of Means for retrieving of what had been ruin'd, making new Dikes at the convenient Distances, and digging in the proper Places vast Trenches to carry off the Water. The making of this Draught was by the Emperor committed to the Fathers *Thomas*, *Bouvet*, *Regis* and *Parennin*. His Majesty furnish'd them with all Necessaries for that Work

and

and order'd Two *Mandarines*, One of whom belong'd to the Palace, and the other is Preſident of the Mathematicians, to ſee his Commands ſpeedily obey'd, and to find out good Meaſurers, able Draughtſmen, and ſuch Perſons as were perfectly acquainted with the Country. This was all perform'd in ſuch orderly Manner, that the ſaid Plan, being perhaps the Greateſt that has been ſeen in *Europe* was taken in Seventy Days. It has been ſince finiſh'd at Leaſure and adorn'd with curious Cuts, that nothing may be wanting in it.

The City of Peking.

In the firſt Place has been drawn the Capital of the Empire, with the Walls that encloſe it, not according to the Common Notion of the People, but agreeably to the moſt exact Rules of Geometry.

Emperors Pleaſure Houſe.

In the ſecond Place there is the Pleaſure Houſe of the ancient Emperors. It is of a prodigious Extent, being full Ten *French* Leagues in Compaſs; but very unlike the Royal Palaces in *Europe*. There is no Marble, no Fountains, nor Stone Walls. It is water'd by four little Rivers of excellent Water, the Banks whereof are planted with Trees. There are Three handſome Structures of a great Extent; there are alſo ſeveral Ponds, Paſture Ground for Stags, wild Goats, and Mules, and other Sorts of Game, Stalls for Cattle, Kitchin Gardens, Graſs Plats, Orchards and ſome Pieces of Till'd Land. In a Word, there is every Thing that makes the Country Life Pleaſant. There, formerly the Emperors caſting off the Burden of the publick Affairs, and laying aſide for a while that Air of Majeſty which is ſo great a Confinement, us'd to partake of the Pleaſures of a private Life.

Populous Country. In ſhort, this Draught contains One Thouſand Seven Hundred Towns, Villages, and Caſtles, without including Abundance of Hamlets and an infinite Number of Houſes belonging to the Peaſants, ſcatter'd about on every Side. By this Country, which, notwithſtanding it's being expos'd to ſo many Inundations, is ſtill ſo Populous, we may eaſily gueſs what a prodigious Number of People there is in the other Provinces of *China*.

Means us'd for Converting the People. The Miſſioners employ'd by the Emperor to make that Draught I have now mention'd, lay'd hold of the Opportunity, whilſt they executed his Orders, of preaching *JESUS CHRIST* in all the Towns and Villages they paſs'd through. When they came to any Place where they were to ſtay ſome Time, they ſent for the Chief of the Inhabitants, treated them with more Courteſy than is uſually ſhown to that Sort of People in *China*, and then inſtructed them in the *Chriſtian* Religion. When they had once gain'd him, he never fail'd to bring the Reſt to the Miſſioners who ſpent great Part of the Night in Inſtructing them. When they departed the Villages, they left behind them ſeveral Books of Inſtruction and Prayers, and the Quantity they diſtributed was ſo great, that they were fain to ſend for more from *Peking*.

We had the Satisfaction to hear; that the more elderly and moſt notable among them, who had not been preſent at our Diſcourſes, made no Difficulty to be Inſtructed by their Children and by their Servants, as to the Principles of Faith, which we had taught them. Thus the Four Miſſioners diſcharg'd the Commiſſion the Emperor had honour'd them with; and it may be ſaid, they did not go ſo much to take a Draught, as to perform the Duty of a Miſſio-

in the Dead of Winter, at his Majesty's Expence.

Among those New Converts whom we have lately Baptiz'd, some have given Tokens of singular Virtue, and others have been brought over by extraordinary Means. I will give you one Instance of the first Sort.

Honesty of a Convert.

A Barber, who was become a *Christian*, walking along the Street, according to the Custom of the Country, with an Instrument of Knotted Cords, which hitting against one another make a Noise, to give Notice to such as desire to be Trim'd, found a Purse, in which there were Twenty Pieces of Gold. He look'd about him to see, whether any Body claim'd it, and judging it might belong to a Gentlemen a Horseback, who was a little way before him, he ran after, call'd to, and came up with him. *Have you lost nothing, Sir*, said he to him. The Gentleman searching his Pocket, and missing his Purse, answer'd, in much Disorder, *I have lost Twenty Pieces of Gold in a Purse. Be not concern'd*, reply'd the Barber, *here it is and nothing is wanting*. The Gentleman took it and being recover'd of his Fright, he admir'd so good an Action in a Man of the meanest Sort. *But who are you*, said the Gentleman? *What is your Name? Whence came you? It matters not much*, said the Barber, *for you to know, who I am, my Name, or whence I came. It is enough that I tell you, I am a* Christian *and one of those who profess the Holy Law. It forbids not only stealing that which is conceal'd in the House; but even keeping that which is found accidently, when it is possible to find out the Owner.* The Gentleman was so highly pleas'd with the Purity of those Morals, that he went directly to the *Christian* Church to be Instructed in the Mysteries of that Religion. One of the Fathers,

who are at Court, told the Emperor this Story, with all it's Circumſtances, laying hold of that Opportunity to make that Prince ſenſible of the Holineſs of the *Chriſtian* Law.

The reſt of this Extract being only the Converſion of ſeveral Perſons, it is thought will not be acceptable to many.

An Extract of a Spaniſh *Relation Printed at* Lima *in* Peru, *by Order of the Lord Biſhop of* la Paz, *giving an Account of the Life and Death of F.* Cyprian Baraza, *of the Society of* Jesus, *Founder of the Miſſion of the* Moxos, *a People of* Peru.

Note, *That what only relates to the ſaid Jeſuit in particular, is here entirely omitted, and only ſo much taken Notice of, as relates to the Deſcription of that Country; the Manners and Cuſtoms of the People and ſuch other Particulars as may be acceptable to all Readers.*

Moxos *who they are.*

BY the Miſſion of the *Moxos* is meant a Body made up of ſeveral diſtinct Heathen Nations of *America*, to whom that general Name has been given, becauſe that of the *Moxos* was the Firſt that receiv'd the Light of the Goſpel. Thoſe People inhabit an immenſe Tract of Ground, which appears when departing from *Santa Cruz de la Sierra*, we keep along a great Chain of ſteep Mountains that run from North to South. This Country is in the *Torrid Zone*, and extends

extends for Ten or Fifteen Degrees of South Latitude. The utmoſt Bounds of it are as yet unknown, and all that can have been hitherto ſaid, is only grounded on ſome Conjectures, on which there is not much relying.

The Country flouded.

That vaſt Extent of Land ſeems to be a very level Plain, but is almoſt continually overflow'd for want of proper Dreins to carry off the Water, which gathers in an immenſe Quantity by the frequent Rains, the Torrents falling from the Mountains and the overflowing of Rivers. For above Four Months in the Year thoſe Provinces can have no Communication among themſelves, for the Neceſſity they lye under of having Recourſe to the Uplands, to ſecure them againſt the Inundation, is the Reaſon that their Cottages are at a great Diſtance from each other.

Exceſſive Heat.

Beſides this, they are ſubject to another Inconveniency which is the exceſſive Heat of the Climate; not but that it is now and then Temperate, partly by Reaſon of the great Rains and the overflowing of the Rivers, and partly becauſe of the North-Wind, which Reigns there almoſt all the Year. Yet at other Times the South-Wind coming from the Mountains, which are cover'd with Snow, rages ſo furiouſly, and occaſions ſuch a ſharp Cold, that thoſe People, who are almoſt Naked, and beſides but ill fed, are not able to endure ſuch ſudden Changes of the Weather, eſpecially when it happens at the Time of the Inundation, I have before ſpoken of, and are generally follow'd by Famine and Plague, whereupon there enſues a vaſt Mortality throughout the Country.

The violent Heats of a ſcorching Climate together with the almoſt continual Dampneſs of the Ground, produce an infinite Number

Vermin. of Snakes, Vipers, Piſmires, Gnats and flying Punaiſies or Bugs, beſides unſpeakable Quantities of other Inſects, which give Mankind a continual Uneaſineſs. That ſame Moiſtneſs renders *Bad Soil.* the Soil ſo Barren, that it will bear neither Corn, nor Vines, nor any of the Sorts of Fruit Trees that are improv'd in *Europe*. For the ſame Reaſon the Sheep cannot ſubſiſt there; but it is not ſo with Bulls and Cows; for it has been found by Experience in Proceſs of Time, that ſince the Country has been Stock'd, they live and multiply there, in the ſame Manner as in *Peru*.

The *Moxos* live, for the moſt Part, on Fiſh *Sharp Cold* and ſome Roots the Country produces in great Plenty. At ſome certain Times the Cold is ſo very ſharp, that it kills ſome of the Fiſh in the Rivers, in ſo much, that the Banks of them are all full of them, and then theſe *Indians* run down thither to make their Proviſion, and whatſoever can be ſaid to diſſuade them from eating that Fiſh, which is half Rotten, they anſwer very ſedately, that the Fire will rectify it.

However they are oblig'd to retire to the Mountains during one Part of the Year, and *Beaſts on the Mountains.* to live there by Hunting. On thoſe Mountains there is an infinite Number of Bears, Leopards, Tigers, Goats, Wild Swine, and Abundance of other Creatures altogether unknown in *Europe*. There are alſo ſeveral Sorts of Monkeys. The Fleſh of thoſe Creatures dry'd is a great Dainty among the *Indians*.

What they tell us of a Creature call'd *Ocorome* Ocorome *Beaſt.* is very ſingular. It is about the Bigneſs of a large Dog; the Hair of it Red, the Muzzle ſharp and the Teeth piercing. If it happens to meet with an unarm'd *Indian*, it attacks and throws him down, without doing him any Harm, provided

vided the *Indian* is ſo preſent to himſelf as to act the dead Man. Then the *Ocorome*, turns him about, carefully feels every Part of his Body, and concluding him to be Dead as he appears covers him with Straw, or Leaves, and flies into the thickeſt Part of the Mountains. *The Indian* having eſcap'd the Danger, riſes immediately and climbs ſome Tree, from which he ſoon after ſees the *Ocorome* return with a Tiger, whom he ſeems to have invited to partake of the Prey; but not finding it, he roars moſt fearfully, looking upon his Companion, as it were to expreſs his Concern for having deceiv'd him.

No Government among the Moxos.

The *Moxos* obſerve neither Laws, Government nor Oeconomy. There is no Perſon that Commands or that Obeys; if there ariſes any Controverſy among them, every private Man undertakes to right himſelf. The Barrenneſs of the Country obliging them to ſcatter abroad into ſeveral Countries, to find ſomething there to ſubſiſt, their Converſion by that Means becomes the more Difficult, and that is one of the greateſt Obſtacles the Miſſioners have to ſurmount. They build very low Cottages in the Places they have choſen to retire to, and each Hut is inhabited by a Family. They lye upon Mats laid on the Ground, or elſe in Hamocks, made faſt to Stakes, or hanging between Two Trees, and there they ſleep expos'd to all Sorts of Weather, to be attack'd by Wild Beaſts, and to be tormented by Gnats. However to obviate thoſe Inconveniences, they commonly light Fires about their Hamocks, the Flame warms them, the Smoke drives away the Gnats, and the Light keeps off all the Wild Beaſts; but their Sleep is very uneaſy, becauſe of the Care they are in of Lighting the Fire again, if it happens to go out.

They

Food. They obſerve no regular Time for Meals, all Hours are agreeable, when they light of any thing to eat. Their Food being groſs and inſipid, it is rare that they are guilty of any Exceſs; but they make Amends in their Drink. They have found out the Secret of making a very ſtrong Sort of Liquor, with ſome rotten Roots, which they ſteep in Water. That Liquor ſoon makes them Drunk, and then they are raving Mad. They chiefly make uſe of it on the Feſtivals they obſerve in Honour of their Gods. By the noiſe of certain Inſtruments, which have a moſt diſagreeable Sound, they aſſemble under a Sort of Arbours they make of the Boughs of Trees, where they Dance all the Day after a diſorderly Manner, and drink great Draughts of that intoxicating Liquor I have here mention'd. The concluſion of theſe Feſtivals is for the moſt Part Tragical; for they ſeldom End but with the Death of ſeveral of thoſe Mad Men, beſides other Actions unworthy any rational Creatures.

Drink.

No uſe of Phyſick. Tho' they are ſubject to almoſt continual Diſtempers, yet they apply no Sort of Remedy to them. They are even ignorant of the Vertues of ſome Medicinal Herbs, which Inſtinct teaches the Beaſts, for the Preſervation of their Kind. Yet what is much more deplorable, is that they are very knowing in the Nature of Poiſonous Herbs, whereof they make uſe upon all Occaſions, to be reveng'd of their Enemies. They uſually poiſon their Arrows, when they go to the Wars, and that Poiſon is ſo effectual, that the ſmalleſt Wounds become Mortal.

Conjurers and their Cures. The only Eaſe they endeavour to give themſelves in Sickneſs conſiſts in calling certain Inchanters, who they imagine have receiv'd a peculiar

culiar Power to heal them. Thoſe Quacks repair to the Patients, ſay ſome ſuperſtitious Prayers over them, promiſe to faſt for their Recovery and to ſmoke Tobacco a certain Number of Times in the Day; or elſe, which is a moſt ſignal Favour, they ſuck the Part affected, and then withdraw, but all upon Condition they ſhall be bountifully paid for that Sort of Service.

Medecines growing there.

Not that the Country is deſtitute of proper Remedies for all Diſtempers; for there is great Store of them, and extraordinary Efficacious. The Miſſioners, who have apply'd themſelves to the Knowledge of the Simples which grow there, have made a Compoſition of the Bark of certain Trees and of ſome other Herbs, which is an admirable Antidote againſt the Bite of any Snakes. There is almoſt every where on the Mountains Ebony and *Guayacum*, as alſo Wild Cinnamon, and another Sort of Bark, the Name whereof is unknown, extraordinary good for the Stomach, and which immediately takes away all Sorts of Pains.

Others as Gums, &c.

There alſo grow on the ſaid Mountains many other Trees, from which they Diſtil Gums and Balſams proper to diſpel Humours and to heat and mollify; not to ſpeak of many Simples known in *Europe*; and of which thoſe People make no Account, as the famous *Quinquina* Tree, affording that we commonly call the *Jeſuit*'s Bark, as alſo another Bark call'd *Caſcarilla*, which has the Virtue of Curing all Sorts of Fevers. The *Moxos* have all theſe Sorts of Medecines among them, without making any uſe of them.

Monſtrous Ornaments.

Nothing is a more viſible Token of their Stupidity, than the ridiculous Ornaments, which they imagine ſet them off, and which at the ſame Time only ſerve to render them more hideous, than

than naturally they are. Some blacken one Part of their Face, and daub the other with a Colour ſomething inclining to red. Others bore their Lips and Noſes and faſten to them ſeveral Baubles which make them look ridiculous. Some there are, who think it enough to wear a Plate of ſome Metal on their Breaſt; others tye about their Waſte ſeveral Threads hanging full of Glaſs Beads, mix'd with the Teeth and Bits of the Skins of Beaſts they have kill'd a Hunting. There are alſo ſome of them, who tye about them the Teeth of the Men they have Slaughter'd, and the more of ſuch Tokens of their Inhumanity they wear about them, the more they are honour'd and reſpected by their Countrymen. The leaſt diſagreable to behold are thoſe who cover their Heads, their Arms and their Knees with Variety of Feathers of ſeveral Birds, which they diſpoſe in ſuch Order, that it looks ſomewhat pleaſing to the Eye.

Employments of the Moxos. The whole Employment of the *Moxos* is Hunting, Fiſhing, or fixing, and trimming their Bows and Arrows. The Buzineſs of the Women is to make the Liquor their Husbands Drink and to look after the Children. They have a barbarous Cuſtom among them of burying little Infants, if the Mother happens to dye, and if ſhe is deliver'd of Twins, ſhe buries one of them, alledging as a Reaſon for ſo doing, that two Children cannot be well ſuckled at once.

Their Wars. All thoſe ſeveral Nations are almoſt continually at War among themſelves. Their manner of fighting is tumultuary, without obſerving any Order, for they have no Commander, nor do they obſerve any Diſcipline, and generally an Hour or two's fight concludes a Campaign. The vanquiſh'd are known by their flying. They make all the Priſoners taken in Fight Slaves,

and

and ſell them for a very ſmall Matter to thoſe Nations they have Commerce with.

Burials. The Funerals of the *Moxos* are perform'd with little or no Ceremony. The Kindred of the deceas'd dig a Pit or Grave, and then follow the Corps, either altogether ſilent, or elſe only ſighing. When it is laid in the Ground they divide the Subſtance left behind among them, which always conſiſts of things of no Value, and from that Time forward, they never more think of the Party deceas'd.

Marriages. Nor do they uſe any more Ceremony at their Marriages. All conſiſts in the mutual Conſent of the Relations of the Parties contracting, and it is an eſtabliſh'd Cuſtom among them that the Husband follows the Wife, whereſoever ſhe thinks fit to live.

Polygamy. Tho' Polygamy is not prohibited, it is rare that any among them have more than one Wife, their great Poverty not permitting them to keep many; but they look upon Incontinency in their Wives as an heinous Crime, and if any Woman happens to tranſgreſs in that Point, ſhe is reputed among them as infamous and a vile Proſtitute, and very often the Penalty is no leſs than her Life. *Adultery.*

Religion. All thoſe People live in profound Ignorance of the true God. Some among them worſhip the Sun, the Moon, and the Stars; others a pretended inviſible Tiger, and others carry about them a great number of little Idols of a ridiculous Figure; but they have no particular Doctrine to fix their Belief. They live without Hope of any future Happineſs, and if they perform any Act of Religion, it is not out of any Motive of Love, but ſolely proceeds from Fear. They fancy there is a Spirit in every Thing, which is ſometimes offended at them and occaſions thoſe Evils with

which

which they are afflicted, and therefore their principal Care is to appeaſe, or not to offend that hidden Virtue, which they ſay, it is impoſſible to withſtand. In other Points, they do not outwardly ſhow any particular or ſolemn Worſhip, and among ſo many Different Nations, only one or two have been yet found, which uſe any Sort of Sacrifice.

Miniſters. However there are among the *Moxos* two Sorts of Miniſters, whoſe Buzineſs it is to manage religious Matters. Some of them are real Inchanters, whoſe Function altogether conſiſts in reſtoring of the Sick to Health. The others are in the Nature of Prieſts, appointed to appeaſe the Gods. The firſt of theſe two Sorts are not preferr'd to that Honourable Employment, till they have perform'd a whole Year's rigorous Faſt, during the which they abſtain both from Fiſh and Fleſh. Beſides they muſt have been hurt by a Tyger and have eſcap'd his Talons; then they are look'd upon as Men of moſt extraordinary Virtue, becauſe by that they judge that they have been reſpected and favour'd by the inviſible Tiger, who has protected them againſt the Aſſaults of the viſible Tiger, with which they have been ingag'd.

Conjuring Phyſitians.

Prieſts. When they have long exercis'd that Function, they are preferr'd to the ſupreme Prieſthood; but in order to render themſelves worthy of it they muſt again Faſt a whole Year, with the ſame Auſterity as before, and their Abſtinence muſt appear outwardly by a diſmal and meager Countenance. Then they preſs a ſort of very biting Herbs to extract the Juice, which they drop into their Eyes, and that puts them to terrible Pain and thus they impart to them the Character of Prieſthood. They pretend their Sight is by that means render'd the clearer, and therefore they give thoſe

Prieſts

Prieſts the Title of *Tiharaugui*, which in their Language ſignifies, *He whoſe Eyes are clear.*

At certain Times of the Year and more particularly towards the new Moon, thoſe Miniſters of *Satan*, gather the People on ſome Eminency, or little Hill, at a ſmall Diſtance from the Village. As ſoon as Day appears all the People march towards that Place in ſilent manner; but as ſoon as come to it, they all Break out into hideous Cries. This they ſay is to molify the Heart of their Deities. All the Day is ſpent in faſting and ſuch confuſe Cryes and about Night they conclude them with the following Ceremonies. *Religious Solemnity.*

The Prieſts begin by cutting off their Hair, which among thoſe People is a Sign of Extraordinary Joy, and covering their Bodies with Variety of Red and Yellow Feathers, Then they cauſe large Veſſels to be brought, into which they pour the intoxicating Liquor that has been provided for the Solemnity. They receive it in the nature of firſt Fruits offer'd to their Gods, and after having drank beyond Meaſure, they reſign it over to all the People, who after their Example drink to Exceſs. All the Night is ſpent in Dancing and Drinking. One of them ſets the Song and all the Reſt drawing up in a Ring, begin to beat a Cadency with their Feet, and to wave their Heads every Way in a diſorderly manner, making indecent Motions with their Bodies, and therein conſiſts all their Dancing. They are reckon'd the moſt devout and religious, who perform moſt of thoſe Follies and Extravagances. At length thoſe Sorts of Rejoycings generally end, as I have obſerv'd before, in many Wounds, or perhaps the Death of ſeveral in the Company. *Ceremonies.*

They

Immortality of the Soul. They have ſome Knowledge of the Immortality of the Soul; but that glimmerring Light is ſo clouded by the Darkneſs they live in, that they do not ſo much as ſuſpect there is any Puniſhment to be apprehended, or Reward to be expected in another Life; and conſequently they never concern themſelves about what is to befal them after Death.

All theſe Nations are diſtinguiſh'd among themſelves by the ſeveral Languages they ſpeak, and there are Thirty Nine reckned ſo much differing from one another that they have not the leaſt Reſemblance. This great Variety of Languages may well be ſuppos'd to have been the Work of the Devil, who has made it an Obſtacle to the Propagation of the Goſpel, that ſo the Converſion of thoſe People may be the more difficult.

It was in Hopes of reducing thoſe People to the Knowledge of JESUS CHRIST, that the firſt *Jeſuit* Miſſioners erected a Church at *Sancta Cruz de la Sierra*, that being near the Lands of thoſe Infidels they might improve the firſt Opportunity of entering upon them; but all their Endeavours prov'd fruitleſs for near an Hundred Years, that Honour being reſerv'd for *F. Cyprian Baraza*, and thus it was brought to paſs.

Brother *Caſtillo*, who liv'd at *Sancta Cruz de la Sierra* joyning with ſome *Spaniards*, who traded with the *Indians*, travell'd a great Way into the Country. His winning Behaviour prevail'd ſo far with the Prime Men of the Nation, that they promis'd to receive him among them. Over-joy'd with this Succeſs he haſted back to *Lima* to give an Account of the Hopes conceiv'd of advancing the Goſpel among thoſe Barbarians.

F

F. Baraza had long courted his Superiors to ſend him to ſome laborious Miſſion, and was the more earneſt upon the Advice receiv'd, that the Fathers, *Nicholas Maſcardi* and *James Lewis de Sanvitores* had loſt their Lives preaching the Goſpel, the one in *Chile* and the other in the *Marian* Iſlands. Hereupon he renew'd his Inſtances and the Miſſion of the *Moxos* was allotted him.

F. Baraza *among the* Moxos.

He immediately ſet out for *Sancta Cruz de la Sierra*, with Brother *Caſtillo*, and as ſoon as arrived there they both imbark'd on the River *Guapay*, in a little Canoe, made by the Gentils of the Country; who ſerv'd them for Guides. They ſpent Twelve Days on that River with much Toil and often in Danger of Periſhing, before they arriv'd in the Country of the *Moxos*. The Father's Modeſty and courteous Behaviour, together with ſome ſmall Preſents of Fiſh Hooks, Needles, Glaſs Beads, and other Trifles of that Nature, by Degrees made them familiar with him.

During the firſt four Years he reſided among thoſe People he endur'd very much as well by the Change of Air, as the frequent Inundations, with almoſt continual Rains, nipping Colds and the Difficulty of learning the Language, for beſides that he had neither Maſter, nor Interpreter, he had to do with a People ſo rude, that they could not Name to him that which he endeavour'd to give them to underſtand by Signs, Theſe and many other Fatigues weakening him, he was moſt of the Time troubled with a Quartan Ague, which oblig'd him to return to *Sancta Cruz de la Sierra*, where he ſoon recover'd his Health.

Being ſenſible he muſt firſt make thoſe Savages Men, before he could pretend to make them

Chriſtians, he learnt to weave Cotton Cloth, that he might afterwards teach ſome of thoſe *Indians*, in Order to Cloath ſuch as receiv'd Baptiſm, for the Infidels go almoſt naked.

He did not long continue at *Santa Cruz de la Sierra*, for the Governor of the Town, believing it a proper Time to attempt the Converſion of the *Chiriguanes*, perſuaded the Superiors to ſend *F. Cyprian* to them. Thoſe *Indians* live ſcatter'd about the Country, and divide themſelves into ſeveral little Villages, like the *Moxos*; their Cuſtoms are the ſame, bating that they have ſome Sort of Government among them; which made the Miſſioner conclude that being ſomewhat more Civiliz'd, they would alſo be more tractable. This Hope made the Trouble of learning their Language the eaſier to him, and accordingly in a few Months he learnt enough to be underſtood and begin his Inſtructions; but the ill Reception he found oblig'd him to forſake ſo vicious a Nation. He obtain'd leave of his Superiors to return to the *Moxos*, who, in Compariſon of the *Chiriguanes*, appear'd to him leſs remote from imbracing *Chriſtianity*.

Chiriguanes Indians.

In ſhort, he found them more docible than they had been at firſt, and by Degrees, grew entirely familiar with them; for being undeceiv'd of their Errors, they at length perceiv'd the extreme Blindneſs they had liv'd in. They gather'd to the Number of Six Hundred, to live under the Direction of the Miſſioner, who had the Satisfaction, after having labour'd Eight Years and Six Months, to ſee a zealous Number of *Chriſtians* made by his Care. It hapning that they were baptiz'd on the Feaſt of the Viſitation of the Bleſſed Virgin, they have ever ſince been call'd, *The Miſſion of our Lady of* Loretto.

Converſion of the Moxos.

F. Cyprian ſpent Five Years more in improving and increaſing that new *Chriſtian* Congregation, and it conſiſted of above Two Thouſand Converts, when a new Supply of Miſſioners arriv'd. That Addition of Evangelical Labourers came opportunely to aſſiſt the good Man towards putting in Execution the Deſign he had before form'd, of ſpreading the Light of the Goſpel throughout all thoſe Idolatrous Countries, and accordingly he left to them the Charge of his Church, to go ſeek out other Nations, to whom he might preach CHRIST. At firſt he ſetled his Abode in a Country whoſe Inhabitants are ſcarce capable of the Notion of Humanity or Religion. They are ſcatter'd all over the Country and diſtributed into an infinite Number of Cottages, very remote from each other. The little Communication thoſe Families living ſo diſpers'd have among themſelves, has produc'd almoſt an implacable Hatred to one another; which was alſo an almoſt invincible Obſtacle to their Reunion.

Barbarous People.

F. Cyprian's Charity made him ſurmount all thoſe Difficulties. Having taken up his Lodging with one one of thoſe *Indians*, from thence he went about to all the Neighbouring Cottages; he by Degrees inſinuated himſelf into the Affection of thoſe People by his Courteſy and ſweet Behaviour, at the ſame Time inſtilling into them the Maxims of Religion, not ſo much by Dint of reaſoning, whereof they were incapable, as by the Air of Goodneſs, which appear'd in his Diſcourſes. He ſate down with them on the Ground, imitated the leaſt Motions and moſt ridiculous Geſtures they uſe to Expreſs their Affections; he lay among them, expos'd to the Weather, without any Defence againſt the tor-

Ways to gain the Barbarians.

menting Gnats. As disagreable as their Provisions were, he never eat his Meals but with them. In short, he made himself barbarous among those Barbarians, in Order to reduce them into the right Way.

His Care in learning something of Physick and Surgery, was another Method he made Use of to gain the Esteem and Affection of those People. When they were out of Order, he prepar'd their Medicines, Dress'd their Wounds, clean'd their Cottages and did it so affectionatly that they were charm'd with him. Respect and Gratitude soon brought them to come into his Measurers, they made no Difficulty of quitting their old Dwellings to follow him. In less than a Year above Two Thousand of them came together and form'd a Sort of Town, which is call'd by the Name of the *Holy Trinity*.

Trinity *Town built.*

F. Cyprian wholly apply'd himself to Instruct them in the Faith, and having the Talent of making himself intelligible to the dullest Apprehensions, his clear way of Expounding to them all Points of Religion soon put them into a Condition to receive Baptism. By being Converted, they became another sort of Men, they learn'd other Customs and Manners and voluntarily submitted themselves to the severest Rules of *Christianity*. Their Devotion was most visible at the Time when the Memory of our Saviour's Sufferings is Celebrated, when they shed Abundance of Tears and perform'd great Austerities; they never fail'd going to Prayers every Day, and what was most wonderful, considering their extraordinary Dulness, was, that the Missioner by his Patience taught several of them to sing the Canticle *Gloria in Excelsis*, the

Indians *thought to sing.*

Apostles

Apoſtles Creed and all that is ſung in the Church.

Theſe People being thus brought into the Church, the Miſſioner thought it his Duty to ſettle ſome Form of Government among them, without which there was Cauſe to fear, leſt that independant State they had been born and bred in, ſhould make them relapſe into the ſame Diſorders they had been ſubject to before their Converſion. To this Effect he made Choice of ſuch as were in higheſt Reputation among them, either for Wiſdom or Valour, whom he appointed Captains, Heads of Families, Conſuls and Magiſtrates, to govern the Reſt of the People. Then did thoſe Men, who before would ſubmit to no Superior, voluntarily obey their new Governors, and without Oppoſition endure the ſevereſt Puniſhments inflicted for Offences committed.

Government eſtabliſh'd among 'em.

F. Cyprian did not ſtop there, but in Regard that Arts might conſiderably contribute towards his Deſign of civilizing them, he found Means to make them learn ſuch as were moſt neceſſary. They ſoon had among them Husband Men, Carpenters, Weavers and other Workmen of ſeveral Sorts, whom it is needleſs to mention.

Arts, or Trades taught them.

But the Holy Man's chief Care was to provide for the Suſtenance of thoſe People, whoſe Numbers daily increas'd. He apprehended, with good Reaſon, leſt the Barenneſs of the Country obliging the Converts from Time to Time to leave the Town, to go ſeek for Food on the diſtant Mountains, they ſhould by Degrees forget the Notions of Religion he had with ſo much Pain inculcated. Beſides, he conſider'd, that the Miſſioners, who would afterwards come

to take Charge of that great Miſſion, might not have Strength equal to their Zeal, and that many of them would ſink under the Burden of ſo much Toil, if they had nothing to feed on but inſipid Roots. For this Reaſon he thought of Stocking the Country with Kine, which are the only Cattle that can live and multiply there. They were to be brought from very far, and along bad Ways. Thoſe Difficulties did not daunt him; but placing his Confidence in God he went away to *Santa Cruz de la Sierra*, gather'd about Two Hundred of thoſe Beaſts, deſir'd ſome *Indians* to help drive them. He climb'd the Mountains and croſs'd the Rivers, ſtill driving before him that numerous Herd, which was bent upon returning to the Place from whence it came. Moſt of the *Indians* ſoon forſook him, either their Strength or their Reſolution failing them; but he was not to be daunted, continuing to drive on his Cattel, ſometimes up to the Knees in Mire and expos'd to be kill'd by the Barbarians, or murder'd by wild Beaſts. At length, after a toilſome March of Fifty Four Days he arriv'd at his beloved Miſſion, with Part of the Herd he had brought from *Santa Cruz de la Sierra*. God gave a Bleſſing to his Charitable Deſign; for that ſmall Herd in a few Years multiply'd to ſuch a Degree, that there are now many more of that Sort of Cattle than are requiſite to maintain the Inhabitants of the *Chriſtian* Towns.

The Land ſtock'd with Black Cattle.

After having made Proviſion againſt the Wants of his Converts, there only remain'd to build a Church to Jesus Christ, for he was uneaſy to ſee the Divine Service perform'd in a poor Cottage, which had nothing of a Church but the Name. In Order to put his Project in Execution,

A Church built.

on, it was requiſite he ſhould put his Hand to the Work and teach thoſe *Indians* to erect ſuch a Structure as he had contriv'd. He ſummon'd a Number of them, order'd Trees to be cut down, taught others to make Bricks, caus'd others to make Lime, and after ſome Months Toil, had the Satisfaction of ſeeing his Work finiſh'd.

Another larger.

Some Years after, the Church being too little to contain the Multitude of the Faithful, he built another much larger and handſomer; and what was moſt Wonderful, this new Church, was built, as well as the firſt, without any of the Tools requiſite for ſuch Structures, and without any other Arthitect to give Directions but himſelf. The Gentils flock'd thither from all Parts, to ſee that Wonder; they ſtood in Admiration, and by the Majeſty of the Church, which amaz'd them, they judg'd of the Greatneſs of the God, who was ador'd in it. *F. Cyprian* celebrated the Dedication of it with great Solemnity, and there was a numerous Concourſe of *Chriſtians* and *Idolaters*, who were no leſs mov'd at the Gravity of that Ceremony, than edify'd at the Piety of a conſiderable number of Catechumens, whom the Miſſioner baptiz'd in their Preſence.

Thoſe two great Towns being form'd, *F. Cyprian* bent his Thoughts towards other Nations. He knew by the Accounts given him, that there was a numerous Nation to the Eaſtward. He ſet out to diſcover them and having travell'd ſix Days, without meeting any Track of Men, at length on the Seventh he came to a People, call'd the *Coſeremonians*. He us'd the ſame Methods for converting of them, as had prov'd ſucceſsful in forming the Towns among the *Mexos* and

Coſeremonians Indians.

and was ſo dexterous in gaining them in a ſhort Time, that the Miſſioners who came afterwards, eaſily perſuaded them to leave their Dwellings, to remove Thirty Leagues from thence and there to build a great Town, which has the Name of St. *Xaverius*.

Cirionians Indians.

The good Man ſtill advancing up the Country, ſoon diſcover'd another new Nation, ſome Days Journey diſtant and call'd the *Cirionians*. As ſoon as ever theſe Barbarians ſpy'd him at a great Diſtance, they took up their Bows and Arrows, and prepar'd to ſhoot at him, and the Converts that attended him; but the Meekneſs with which he approach'd, ſoon diſarm'd them. He continu'd ſome Time among them, and by viſiting their ſeveral Habitations came to hear

Gadrayans Inians.

of another Nation, call'd the *Garayans*. They are a People, who have made themſelves dreadful to all other Nations by their natural Fierceneſs, and on Account of their barbarous Cuſtom of Eating Man's Fleſh. They hunt after Men as much as others do after Wild Beaſts; take them alive, if they can, drag them to their Home, and Slaughter them one after another, as Hunger preſſes them. They have no ſettled Habitation; becauſe, as they ſay, they are continually frighted by the diſmal Cries of thoſe Souls, whoſe Bodies they have devour'd. Thus ranging and wandring about through all Countries, they ſpread their Terror every where.

A ſmall Parcel of thoſe Barbarians happen'd to be on *F. Cyprian*'s Way; the Converts perceiving by their Language that they were of a Nation, which is at Enmity with all others, were making ready to kill them; and would have done it, had not the Miſſioner prevented it, by repreſenting that, tho' thoſe Men deſerv'd to ſuffer Death for the Cruelties they continu-

ally

ally exercis'd; yet Vengeance did not belong either to the Meekneſs of *Chriſtianity*, nor was it ſuitable to the Deſign propos'd of pacifying and reuniting all the Nations of *Gentils*; that thoſe Exceſſes of Inhumanity would be corrected, when once they open'd their Eyes to the Light of the Goſpel, and that it was better to gain them by Courteſy, than to provoke them by Puniſhment. Then turning towards thoſe Barbarians, he careſs'd them in a moſt loving Manner, and they, in return, conducted him to their Villages, where he was receiv'd with ſingular Tokens of Affection. There he was inform'd of ſeveral other Neighbouring Nations and among the reſt of the *Tapacures* and of the *Baures*.

The Miſſioner took the Advantage of the favourable Reception he found among thoſe fierce People, to inſtil to them a Horror of their Crimes. They ſeem'd to be mov'd at this Diſcourſe and promis'd whatſoever he demanded; but no ſooner was he out of Sight than they forgot all their Promiſes, and return'd to their natural Inclinations.

Another Time the Father went into their Country, he ſaw Seven young *Indians* they had ready for the Slaughter, to feed on them. He conjur'd them with Tears to forbear that Barbarity, and they gave him their Words ſo ſolemnly, that there ſeem'd to be no Queſtion of the Performance; but he was amaz'd at his return to ſee the Ground ſtrew'd with the Bones of four of thoſe Wretches they had already devour'd.

That Spectacle grieving him to the Heart, he took the other three that were left and carry'd them away to his Church of the Trinity, where, after having been Inſtructed in the Faith,

they

they were Baptiz'd. Some Time after, thoſe new Converts, went to viſit that cruel Nation, and being inſpir'd by an ardent Zeal for their Converſion, by Degrees perſuaded them to go fix their Habitation among the *Moxos*.

Chriſtianity extending it ſelf more and more, by the Diſcovery of ſeveral Nations, which imbrac'd the Faith, it was thought fit to ſend for a greater Number of Miſſioners. The vaſt Diſtance of the City of *Lima* and other *Spaniſh* Towns was a great Obſtacle to that Deſign. The Miſſioners had already conſulted together ſeveral Times about the Means of rendring more eaſy that neceſſary Communication between thoſe Countries of Idolaters and the Towns of *Peru*. They almoſt deſpair'd of the Succeſs, when *F. Cyprian* offer'd to attempt an Enterprize, which ſeem'd to be impracticable.

He had heard, that for croſſing of that vaſt Chain of Mountains, which lies to the Eaſtward of *Peru*, there was a ſmall Path that made the Way very much ſhorter, and that a Company of *Spaniards*, commanded by *Don — de Quiroga* had began ſome Years before to paſs that Way. This was enough for him to undertake the finding out of that unknown Road, and accordingly he ſet out with ſome Converts upon that painful Expedition, carry'd ſome Proviſions to ſubſiſt on, in thoſe vaſt Deſarts and the neceſſary Tools to make a Way acroſs the Mountains.

He ran many Dangers and ſuffer'd very much for the Space of Three Years, he rang'd about to no Purpoſe to find out the Way he ſought after. Sometimes he went aſtray into Places frequented by none but Wild Beaſts, and inacceſſible by Reaſon of the thick Woods and ſteep Rocks. Other Times he was on the Tops of

the Mountains, almoſt periſh'd with Cold, ſoked with the heavy Rains that fell, ſcarce able to ſtand on the ſlippery Ground, and ſeeing below him deep Abiſſes of Woods, where the Waters were heard to run like impetuous Torrents. Several Times being quite ſpent with Fatigue, and Deſtitute of Proviſions, he was in danger of famiſhing to Death.

New Way acroſs the Mountains of Peru.

The Experience of ſo many Dangers did not deter him from the laſt Effort, the following Year, and then it was that God bleſſed his Perſeverance with the Accompliſhment of his Deſires. After many freſh Fatigues born with equal Courage, when he thought himſelf quite gon aſtray, he croſs'd by mere Accident a thick Wood and arriv'd on the Top of a Mountain, whence he diſcover'd the Country of *Peru*. He fell down to bleſs God for his Goodneſs, and immediately ſent the News to the next College. It is eaſy to conceive with what Joy it was receiv'd, for they could go in Fifteen Days into the Country of the *Moxos* by that new Way *F. Cyprian* had diſcover'd.

Tapacures Indians.

He might have proceeded to ſee his Old Friends from whom he had been Twenty Four Years abſent, but choſe rather to return to his Miſſion. There inſtead of taking the neceſſary Repoſe, he prepar'd to go find out the Nation of the *Tapacures*, of which he had been told by the *Guarayans*. Thoſe People had been formerly intermix'd among the *Moxos* and made but one Nation with them; but Diſcord ariſing among them, continual Wars enſu'd, and the *Tapacures* were oblig'd to part and go Inhabit another Country, about Forty Leagues diſtant, towards a long Chain of Mountains, which run from the Eaſt to the Northward. Their Manners are much the ſame as thoſe of the Heathen *Moxos*,

Moxos, from whom they are deriv'd, bating that they have leſs Courage, and that their Joints being very ſupple and their Bodies active, their chief Defence againſt ſuch as Attack them conſiſts in the Swiftneſs with which they get out of their Sight.

F. Cyprian went to viſit thoſe *Infidels* and found them ſo docible, that after ſome Diſcourſe, they promis'd to entertain the Miſſioners he ſhould ſend them, and to go live on ſuch Lands as ſhould be appointed them. He had alſo the Satisfaction of Baptiſing ſome that were at the Point of Expiring. Laſtly, by their Means he had ſome Account of the Country of the *Amazons*. They all told him, that to the Eaſtward there was a Nation of Warlike Women; that they admitted of Men among them at certain Seaſons of the Year; that they murder'd the Male Children that were Born; that they brought up their Daughters with ſingular Care and enur'd them betimes to the Toils of War.

Amazons.

But the moſt important Diſcovery and which gave the greateſt Satisfaction to *F. Cyprian* was that of the *Baures*. That Nation is more civiliz'd than the *Moxos*; their Villages are very Numerous; there are formal Streets in them, and Places of Arms, where their Soldiers are exercis'd. Every Town or Village is encompaſs'd by ſtrong Paliſades, which ſecure it againſt ſuch Weapons as are us'd in that Country; they ſet up a ſort of Snares, or Toils on the High ways, which ſtop their Enemies. In Fight they make uſe of a ſort of Bucklers, made of Canes interwoven and cover'd with Cotton and Feathers of ſeveral Colours, and they are Proof againſt Arrows. They make choice of the Braveſt and moſt Experienc'd among them for their Commanders, and punctually

Baures Indians.

Their Martial Diſcipline.

ally obey them. All their Women are decently Clad. They entertain their Gueſt courteouſly and one of their Ceremonies is to ſpread on the Ground a large Piece of Cotton Cloth, whereon they cauſe him to ſit, whom they deſign to Honour. Their Soil ſeems alſo to be better than any about them, and there are abundance of ſmall Hills, for which Reaſon it is likely that Corn, Wine and *European* Trees would grow there, if the Land were never ſo little cultivated.

Kindneſs to Strangers.

F. Cyprian penetrated far into this Country, and viſited many of their Towns, where he ſtill found People very docible in all Appearance and who ſeem'd to reliſh the Law he preach'd to them. This Succeſs was a great Satisfaction to him, but his Joy was not laſting. Two of the Converts that were with him in the Night, heard a great Noiſe of Drums, in a Town they had not yet been at. Being in a Fright at it, they preſs'd the Miſſioner to fly with all Speed, before it was too late, becauſe, according to the Knowledge they had of the Country, and the unſettled Genius of that Nation, that Noiſe of Drums and that Motion of the *Indians* preſag'd ſome Ill towards them.

Inconſtancy

F. Cyprian then perceiv'd, that he had put himſelf into the Hands of a Nation, who were Enemies to the Holy Law he preach'd, and not queſtioning but that they had a Deſign againſt his Life, he offer'd it up to God for the Salvation of thoſe Barbarians. He had not gone many Steps, in Compliance with the Apprehenſions of the Converts, before he met a Company of thoſe *Baures*, arm'd with Axs, Bows and Arrows; they firſt threatned and revil'd him at a Diſtance, and then let fly many Arrows at him, which at firſt did no Hurt, by reaſon

They kill the Miſſioner

of

of the great Diſtance; but they haſted on and the Father was Wounded in the Arm and Thigh. The Converts, in a Fright fled out of the Reach of the Arrows and the *Baures* being come up with the Miſſioner, fell upon him in a furious Manner, and gave him many Strokes, whilſt he call'd upon God, Praying for the Converſion of thoſe Barbarians. At laſt one of them ſnatching away the Croſs he held in his Hand, gave him a Stroke on the Head with an Ax, which put an End to his Life. Thus dy'd *F. Cyprian Baraza* on the 16th of *September* 1702. He had himſelf Baptiz'd above Forty Thouſand Idolaters, and reduc'd a brutal People to Civility and the greateſt Senſe of Religion.

The reſt of this Relation concerning only the Character of the Miſſioner is omitted.

A Letter from Father Gabriel Mareſt, *Miſſioner of the Society of* Jesus, *to* F. de Lamberville, *of the ſame Society, Procurator of the Miſſions of* Canada.

Rev. Father,

IT is ſomewhat of the lateſt to enquire of me for News from *Hudſon*'s Bay. I could have given you a better Account, when I return'd into *France*, after being releas'd out of the Priſon at *Plymouth*. All I can do at preſent is to ſend you a ſhort Journal, which I writ at

at that Time, whereof I have kept a Copy. It begins with our Departure from *Quebec*, and concludes with the Return of the Two Veſſels which carry'd us to that Bay. Give me leave firſt to give you an Account of what I had learnt at *Quebec*, either relating to the *Jeſuits*, who had been there before me, or to the firſt Diſcovery of *Hudſon*'s Bay.

It is not above Two Centuries ſince the Navigators of ſeveral Nations have attempted to find out a new Way by the North to *China* and *Japan*, without any Succeſs, God having laid there an invincible Obſtacle, in the Mountains of Ice that are found in thoſe Seas. Upon this ſame Deſign, in the Year 1611, the famous *Engliſhman Hudſon*, penetrated above 500 Leagues further than any other had done, by Means of the great Bay, which ſtill bears his Name and where he winter'd. He would have proſecuted his Voyage in the Spring of the following Year; but Proviſions beginning to fall ſhort, and his Crew being weakned by Sickneſs, he was oblig'd to return to *England*. Two Years after, he made another Attempt, and in 1614 he advanc'd into Eighty Two Degrees of North Latitude. He was ſo often in Danger of periſhing there, and had ſo much Difficulty to get off, that neither he nor any other ever durſt venture ſo far.

Hudſon *diſcovers the Bay of his Name.*

However, the *Engliſh* Merchants, to make their Advantage of the Voyages and Diſcoveries of their Country-men have ſince made a Settlement at *Hudſon*'s Bay and begun to Trade for Furs, with many Northern *Indians*, who in the Summer come in their *Piraguas* down the Rivers, which fall into that Bay. At firſt the *Engliſh* only built ſome Houſes there, to paſs the Winter in, and expect the coming of the Natives.

Engliſh *Settlement there.*

Natives. They endur'd very much there and many of them dy'd of the Scurvy; but the Furs the Natives bring down to that Bay being very Rich and the Profit made of them great, the *Engliſh* were not diſcourag'd by the Hardſhips of the Weather and violent Cold of the Climate.

The French *there*

The *French* of *Canada* would alſo ſettle there, pretending that many of the Neighbouring Countries being on the ſame Continent with *New France*, they had a Right to Trade there as far as Fifty One Degrees of North Latitude and even farther if they thought fit.

French & Engliſh *at Variance.*

A Miſunderſtanding ſoon enſu'd between the Two Nations, each built Forts to ſecure themſelves from any Inſult from the other. The frequent Diſeaſes and continual Dangers of that Voyage, oblig'd the *French* not to undertake it, without a Chaplain. In that Quality *F. Dalmas*, a Native of *Tours* imbark'd for *Hudſon*'s Bay. Being arriv'd there, he offer'd to ſtay in the Fort, as well to ſerve the *French*, who were left there in Garriſon, as to have the Opportunity of Learning the Language of the Natives, who bring down their Furs in the Summer, that he might afterwards go preach the Goſpel to them. The Ship which was to have brought them Proviſions the next Year, having been drove back by the Violence of the contrary Winds, moſt of thoſe who had been left in the Fort periſh'd either for Want or by Sickneſs. They were reduc'd only to Eight, Five of whom being detatch'd to go a Hunting on the Snow in the Woods, left in the Fort *F. Dalmas*, the Surgeon and a Smith that made all ſorts of Tools.

Famine among the French.

Cruel Murder.

Thoſe Five Men returning Four or Five Days after were much ſurpriz'd not to find the Father, nor the Surgeon. They inquir'd of the

Smith,

Smith, what was become of them. The Diſorder they obſerv'd in him, his incoherent Anſwers, and ſome Track of Blood they ſaw upon the Snow, made them reſolve to ſecure that Wretch and to put him into Irons. Being thus ſeiz'd and urg'd by the Sting of Conſcience, he confeſs'd, that having been a long Time at Variance with the Surgeon, he had murder'd him one Morning, and then dragg'd his Body into the River, into which he had caſt it, having made a Hole in the Ice; that then returning to the Fort, he had there found the Father in the Chappel, making ready to ſay Maſs. That vile Man deſir'd to ſpeak with him, but the Father put him off, till after Maſs, at which he ſerv'd as uſual.

When Maſs was done, he diſcover'd to him all that had happen'd, confeſſing the Deſpair he was in, and his Apprehenſion that the others, when they return'd would put him to Death. *That is the leaſt you ought to fear*, anſwer'd the Father, *we are too few of us, and there is too much Occaſion for your Service to take your Life. If they ſhould be for ſo doing, I promiſe you to oppoſe it, as much as I am able; but I conjure you to own the Heinouſneſs of your Offence in the Preſence of God, to beg his Pardon and to do Penance for it. Do you take care to appeaſe the Wrath of God, and I will make it my Buſineſs to appeaſe that of Men.*

The Father added, that if he deſir'd it, he would go meet thoſe who were gone out a Hunting, that he would endeavour to calm, and to make them promiſe, that they would do him no hurt at their Return. The Smith accepted of his Offer, ſeem'd to grow more ſedate and the Father ſet out; but no ſooner was he out of the Fort, than that Wretch was again troubled in

Mind, grew into a melancholy Humour, and fancy'd that the Father deceiv'd him, and that he was gone to meet the others, only to incenſe them againſt him. Upon this Conceit, he took his Ax and his Fire Lock to run after the Father, and as ſoon, as he had overtaken, upbraided him with Treachery and a Deſign to deceive him, and at the ſame Time gave him a Blow with his Fire Lock. The Miſſioner to eſcape the Fury of that baſe Man, leap'd upon a great Piece of Ice, which was floating on the Water. The Smith leap'd on after him and cut his Head in Pieces with his Ax, and having caſt his Body under that ſame Piece of Ice they had ſtood on, return'd to the Fort, where the other Five arriv'd ſoon after. This is what that Wretch confeſs'd of his own Accord, whilſt they had him in Irons.

It had been reſolv'd to keep him in that Manner, till the Arrival of the next Ships, aboard which he was to have been put; but before any Relief could come, the *Engliſh* attack'd the Fort. Thoſe who guarded it had taken Care to keep all the Cannon and Fire Locks they had, charg'd, and by that Means were in a Condition to make a furious Fire upon the Enemy, when they would have made their Approaches. That extraordinary Fire, which kill'd and wounded ſeveral of their Men, made them believe there were ſtill many Men in the Fort, and therefore they went off; but with a Reſolution to return very ſoon with a greater Power. Accordingly they return'd and were preparing to attack the Place in form. The five *French* Men, who defended it, being in no Condition to withſtand them, made their Eſcape in the Night at an Embrazure of the Cannon and got into the Woods, leaving only the Smith

Engliſh *take the* French *Fort.*

in Chains as he was before. What the *Engliſh* did with him, or what he ſaid to them has not been known; but of the five who made their Eſcape out of the Fort, three dy'd by the Way, and only two after an immenſe Fatigue, arriv'd at *Montreal*. They gave an Account of all I have here related.

The Diſaſter befallen *F. Dalmas* did not deter *F Silvier* from going ſome Time after to *Hudſon*'s Bay, to ſerve there as Chaplain; but at the ſame Time with a Deſign to open himſelf a Way to go preach the Goſpel to the moſt Northern Savages, who have hitherto had no Inſtruction. That Father was ſo Ill there, that it oblig'd him to return to *Quebec*, where he has never been able to recover the Diſtempers he contracted at *Hudſon*'s Bay. I was appointed for the ſame Function as ſoon as I arriv'd in *Canada*, and I will not diſſemble, that it was againſt my Inclination. My Deſign, when I left *France*, was to devote my ſelf, as ſoon as poſſible I could, to the Service of the Natives, and I found my ſelf by that Means ſomewhat diverted.

The late Monſieur *d' Iberville*, one of the braveſt Commanders we have had in *New France*, had Orders to make himſelf Maſter of ſome Poſts the *Engliſh* were poſſeſs'd of in *Hudſon*'s Bay. To that Intent Two Men of War had been fitted out, being the *Poli*, on which he was to imbark, and the *Salamander*, Commanded by Monſieur *de Serigni*. He ask'd of our Father Superior for a Miſſioner, who might ſerve as Chaplain to both Ships. The Father Superior pitch'd upon me, perhaps becauſe being newly come, and as yet knowing none of the *Indian* Languages, I was the leaſt uſeful in *Canada*.

We imbark'd on the 10th of *August* 1694, and about Mid-night came to an Anchor, near the turning of Cape *Tourmente*, which is but Eight Leagues from *Quebec*, and call'd *Tourmente*, becauſe, if there is never ſo little Wind, the Water is there as Boiſterous as in the Sea. We turn'd that Cape on the Eleventh about Seven or Eight in the Morning; but did not make much Way the reſt of that Day, nor for Three Days following, becauſe the Wind was contrary.

Belle Iſle. The Twenty Firſt, we paſs'd by *Belle Iſle*, which appears to be round and lyes in Fifty Two Degrees of North Latitude and Two Hundred Twenty Leagues from *Quebec*, in the midſt of a Streight, form'd by the Iſle of *Newfoundland* and the Continent of *Tierra de Labrador*. We began then to ſee ſome of thoſe great Mountains of Ice, which float in the Sea and diſcover'd about Twenty of them. At a Diſtance they look'd like Mountains of Chriſtal, and ſome of them like Rocks, full of ſharp jutting out Points.

Mountains of Ice.

The Twenty Seventh, the Morning was very Calm and in the Afternoon the Wind prov'd contrary, blew hard and ſo continu'd the Twenty Fourth and Twenty Fifth. The Seaſon was far advanc'd and we were going into a Country where the Winter anticipates Autumn; our Latitude was then but Fifty Six Degrees, and we had ſtill a long run through a dangerous Sea by Reaſon of the great Banks of Ice uſually met with there, amidſt which we were to make our Way to the Latitude of Sixty Seven Degrees.

The Twenty Eighth, about Eight in the Evening came up a ſmall Gale, which is there a Sort of Trade Wind, or Monſon, which being right aſtern, caus'd us to make much Way during two or three Days it laſted. The Thirty Firſt,

the

the Wind ſhifted a little, but ſtill continu'd favourable; but it fetch'd up a thick Fog, which hinder'd our ſeeing the Land we judg'd our ſelves to be near, as we really were. About Noon the Weather clear'd up and we eaſily perceiv'd the Coaſt, before which lyes a Number of Rocks, call'd the Sugar Loaves, becauſe they are of that Shape, and they were all cover'd with Snow. About Evening we diſcover'd the Mouth of the Streight, which looks into *Hudſon's* Bay.

The Channel into Hudſon's Bay.

That Streight, which is call'd the *Channel*, or *the North Streight*, is very difficult to paſs, by Reaſon of the Ice continually coming from the cold Countries, which runs out that Way into the Ocean. The Land of the Streight lyes about W N W & E S E. At both Ends of the Streight there are ſome Iſlands lying to the Southward. Thoſe Iſlands which lye at the Mouth of the Streight on the ſide of *Europe*, are call'd *Button's* Iſlands, and in about Sixty Degrees and ſome odd Minutes of North Latitude. Thoſe at the other End of the Streight are call'd *Davis's* Iſlands and lye in about Sixty-three Degrees. There are beſides ſeveral in the Middle of and along the Streight, which is an Hundred Thirty Five Leagues in Length. It is about Seven or Eight Leagues over in the Narroweſt Place, but generally wider. At ſeveral Diſtances there are large Bays, eſpecially beyond *Button's* Iſlands. One of them is more conſiderable than the reſt, through which ſome pretend there is a Way to the Bottom of *Hudſon's* Bay; but that is very uncertain,

Button's and Davis's Iſlands.

Ships are ſome Times a long while in paſſing through the Streight; but we by good Fortune paſs'd it in four Days. We enter'd by four in the Morning on the firſt of *September*, and were out again the fifth in the Morning, with a Wind

which was not very favourable and blew much harder the Sixth; the Seventh, the weather grew Calmer, and gave ſeveral the Opportunity of performing their Devotions.

The Calm continu'd the Eighth, Ninth, and Tenth, which gave all the Crew much uneaſineſs. The next Night the Wind favour'd us. On the Twelfth we diſcover'd the Northern Land, but below the Place we Deſign'd for. The Wind proving again contrary, we made ſeveral Trips for ſome Days to no Purpoſe and were at laſt oblig'd to come to an Anchor. We now began to ſuffer very much, the Cold increas'd and we wanted Water. The Night between the Twenty Firſt and the Twenty Second it pleas'd God to give us a fair Wind.

Bourbon, *River.* The Twenty Fourth about Six in the Evening we enter'd *Bourbon* River. All the Crew were extremely rejoyc'd. This was on a *Friday* when we ſung ſome Hymns in Thankſgiving. The River to which the *French* have given the Name of *Bourbon*, is by the *Engliſh* call'd *Pornetton*, and thence many *French* call the Country about it, the Lands of *Pornetton*. That River is great, wide and runs far up into the Country; but having many Falls, it is not ſo commodious for the Trade of the Natives, and therefore the *Engliſh* did not build their Fort on it's Bank.

St. Tereſa *River.* On the S. E. of *Bourbon* River and into the ſame Bay falls another great River, which the *French*, who were the firſt Diſcoverers of it, call'd *St. Tereſa*, becauſe the Diſcoverer's Wife bore the Name of that Saint.

Thoſe two Rivers are parted from each other by a very low Slip of Land, which occaſions many Shoals in them both. Their Mouths are in about Fifty Seven Degrees ſome odd Minutes of

of North Latitude. They both run upon the ſame Point of the Compaſs, and for a conſiderable Length, their Channels are not above a League or two from each other. The Shoals thoſe two Rivers are full of, make them very dangerous for great Ships. There being fewer in the *Bourbon* River it was reſolv'd, that the *Poli* ſhould winter, in that River and the *Salamander* in that of *St. Tereſa*, on the Bank whereof the *Engliſh* have built their Fort, and on the Slip of Land which parts the two Rivers.

We arriv'd, as has been ſaid, the Twenty Fourth of *December*, about Six in the Evening in *Bourbon* River. That very Night ſome of our Men were ſet aſhore, in order to endeavour to ſurprize ſome of the *Engliſh*. They had much Difficulty to get to Land, by reaſon of the Shoals, and were forc'd to leap into the Water, which was a great Hardſhip the Banks of the River being already frozen. An *Iroquois Indian*, whom I had been deſir'd to baptize, when I left *Quebec*, was one of thoſe ſent aſhore. Conſidering the Dangers he was going to be expos'd to, I thought it not fit to defer his Baptiſm any longer, having put it off till then, that he might be the better inſtructed. One of our *Canadians*, who ſpeaks the *Iroquoiſe* Language perfectly well, was very ſerviceable to me in inſtructing of him. The People we ſent aſhore could not take any *Engliſh* Man, becauſe we had been diſcover'd the Moment we arriv'd, and they immediately retir'd into their Fort; but on the Twenty Fifth, they brought us two of the Natives, whom they had taken near the ſaid Fort.

Monſieur d' Iberville was gon that Day to ſound the River, in Order to find ſome convenient Place, where our Ship might lye under Shelter during the whole Winter, and had found one

very convenient. After having visited those he had appointd to Land and given them his Orders, he directed *Monsieur d' Serigini* to carry the *Poli* to the Place appointed, and on the Twenty Seventh went himself to the *Salamander*, whither I follow'd him.

That same Day in the Evening we arriv'd at the Mouth of the River of *St. Teresa*, *Monsieur d' Iberville* set out about Midnight to go sound that second River. The Twenty Eight we went a League and a half up the River by the Help of the Tide. The rest of the Day was spent in sounding all about. The Twenty Ninth we advanc'd again about a short League and *Monsieur d' Iberville* went ashore, to mark out his Camp and the Place where he would have the Ship come up. He found one to his Mind, half a League above the Fort. A great Point of high Land jutting out into the River, there forms a Sort of Creek, where the Ship could be fully shelter'd from the grating of the Ice, which is much to be apprehended in the Spring. Our Men that had been set ashore were order'd to incamp in that Place. There were not above Twenty of them, but the Natives had told the *English*, that they were Forty, or Fifty, which kept them from going out of the Fort.

The Thirtieth, we could not possibly advance; On the first of *October* we continu'd in the same Condition, the Wind being still contrary, our Vessel aground at low Water and there being no Possibility of tacking. In the mean Time the Wind, the Cold and the Ice increas'd every Day. We were within a League of the Place where we were to Land and in Danger of not being able to reach it. Our Crew grew very uneasy, I advis'd them to have Recourse to God, who had not forsaken us, during our Voyage and

that very Day the Wind came about fair for us.

About Six in the Evening we weigh'd Anchor, the Moon ſhining very bright and with the Help of the Tide our Boat with Sixteen Oars towed the Ship and brought her within Musket Shot of the Place we would be in; but which we could not reach, becauſe the Tide fail'd us. At our paſſing by the Fort, they fir'd their Cannon three or four Times, but their Balls did not reach us. Our *Canadians* return'd no other Anſwer than with *Saſſa-Koues*, ſo they call the Shouts of rejoycing they uſe in War, which we call *Huzzas*.

The Second, our Ship had like to have periſh'd. As we were making ready, in Hopes to be very ſoon in the Port, which we could almoſt reach, a great Cloud of Snow took away from us the Sight of the Land and a ſtrong Guſt of Wind at N W caſt us on a Shoal, where we ſtuck at high Water. There we had a diſmal Night. About Ten the ſaid Night, the Ice carry'd by the Stream and puſh'd on by the Wind began to beat againſt our Ship, with ſuch a dreadful Force and Noiſe, that it might have been heard a League off, which Battery laſted four or five Hours. The Ice beat the Ship ſo violently, that it cut the Planks, and in ſeveral Places they were rubb'd off four Inches deep. *Monſieur d' Iberville* caus'd Twelve Pieces of Cannon and ſeveral other Things, which could not be loſt, or ſpoil'd in the Water, to be thrown overboard, to lighten the Ship; and afterwards had thoſe Pieces of Cannon cover'd with Sand, for Fear they ſhould be carry'd away in the Spring by the Force of the Ice.

The Third, the Wind ſomewhat abating, *Monſieur d' Iberville* concluded to unlade his Ship, which

which was ſtill in Danger of periſhing. We could not make uſe of the long Boat for that Service, there being no Poſſibility of carrying it a croſs the Ice, which ſtill came on in great Quantity; but we us'd the Canoes made of Bark, which we had brought from *Quebec*, and which our *Canadians* convey'd athwart the Ice, with wonderful Dexterity.

I had been out of Order ſome Days and had a Fever. *Monſieur d' Iberville* preſs'd me to go aſhore; but I could not think of quitting the Ship, whilſt it was in ſuch Danger, and ſeeing all the Crew in ſuch a Conſternation. I was ſoon after oblig'd to conſent on Account of the ſad News brought us, that *Monſieur de Chaſteauguay*, a young Officer, about Nineteen Years of Age and Brother to *Monſieur d' Iberville*, had gone to make a ſhot towards the *Engliſh* Fort, to amuſe them, that they might not take Notice of the ill Condition we were in, and approaching too near to it was ſhot quite through the Body. He deſir'd I would come to hear his Confeſſion, and I went immediately. We thought at firſt that Wound had not been mortal; but were ſoon undeceiv'd, for he dy'd the next Day.

M. d' Iberville's Brother kill'd.

But a moment before, we had heard of the *Poli* and were inform'd that Ship was in no leſs danger than ours. The Wind, the Ice, and the Shoals had all conſpir'd againſt it. Once it ran a ground, a great Piece of the Keel had been carry'd away, ſo that four Pumps would not diſcharge the Water it made. Several Barrels of Powder had taken wet in unloading of the Veſſel. It was not yet come to the Place where it ſhould have winter'd and there was danger that it could not be carry'd up thither.

Dangerous Poſture of the Ships.

All

All theſe melancholy Accounts did not make *Monſieur d' Iberville* diſmay. He was very much concern'd at the Death of his Brother, whom he had always tenderly lov'd; but he reſign'd himſelf to God, in whom he plac'd all his Confidence; and conſidering that the leaſt Sign of uneaſineſs in his Countenance, would put all his Men into a Conſternation, he ſtill bore up, with wonderful Reſolution, ſetting all the Men to work, acting himſelf and giving his Orders with as much Preſence of Mind as ever. God comforted him the ſame Day, for the ſame Tide carry'd both the Ships out of Danger, and convey'd them into the Places appointed for them to winter in.

The Fifth, I baptiz'd two Children of an *Indian*, who had been long ſick, and I then judg'd them to be in Danger. I was the more haſty, becauſe the next Day, the Natives were to depart to ſpend the Winter in the Woods at a great Diſtance from us. They were both the Sons of one Father; but by ſeveral Mothers, Polygamy being allow'd among the Savages of that Country. One of them dy'd, and the Father brought the other to me again the next Spring, as he had promiſed. Our next Care was to build Huts to unload the Ships and to prepare for the Siege.

The Ninth I ſet out towards the *Poli*, where *Monſieur de Tilly*, a Lieutenant had been dangerouſly ill for ſome Days. This was the firſt Journey I took into the Woods of *America*. The Ground we were to travel over is very Marſhy and we were oblig'd to go far about to avoid the Bogs. The Water began to freeze, but the Ice was not thick enough to bear us, and we often ſunk up half Way the Leg. Thus we travel'd Five Leagues on the Snow and in

the

the Woods, if we may give them that Name; for there are no ſolid Woods in that Country, and they are no other than Buſhes and thick Brambles in ſome Places, intermix'd in others with open Plains.

Being come to the Bank of the River of *Bourbon*, we were much perplex'd. The River there is a League and a Half over, it is very rapid and at that Time was full of floating Ice. Thoſe who bore me Company, thought the Paſſage impracticable and I had much Difficulty to prevail with them; but ſoon after the River clear'd, the Ice being carry'd away by the Ebb. We then imbark'd, after having carry'd our Canoes over the Ice that was along the Bank. We ſet out about Sun ſetting and got ſafe aboard juſt at Night Fall.

We found the Ship in a ſafe and convenient Place and the Men began to recover after their late Fatigues, Having perform'd my Duty towards the ſick Man, I went in the Afternoon to viſit our *Canadians* and Sailors who had hutted aſhore. When return'd I was told the River was paſſable and therefore went off immediatly, having promis'd to be back, becauſe of the Attack of the Fort.

Engliſh *Fort taken*

The Eleventh we arriv'd at our Camp, where all Things were in a great Forwardneſs for the Siege. A good Way had been made acroſs the Wood, to carry up the Cannon, Mortars and Bombs. The Twelfth the Mortars were planted. The Thirteenth, when all was ready to fire we ſent to ſummon the Enemy to ſurrender, offering them good Terms, if they yielded immediatly. They demanded to be allow'd till Eight the next Morning to return their Anſwer and deſir'd they might not be diſturb'd that Night about the Fort, which was granted. The

next

next Day, at the Time appointed they ſent out their Articles, which were allow'd, without any Difficulty; for they neither demanded their Arms nor their Colours. Their Miniſter had drawn up the Capitulation in *Latin* and I was Interpreter on our ſide. They had been in a fright ever ſince our Arrival, and had all the while kept cloſe up, without daring to go out even in the Night to get Water at the River, which waſhes the Foot of the Fort.

Monſieur d' Iberville ſent *Monſieur du Tas*, his Lieutenant, the ſame Day, with ſixty Men, to take Poſſeſſion of the Fort. He went himſelf the next Day, being the Feaſt of *St. Tereſa* and gave it the Name of Fort *Bourbon*. I ſaid Maſs there the ſame Day, and we ſung *Te Deum*. It is only a wooden Fort, weaker and ſmaller than we had imagin'd. The Booty alſo found in it was more inconſiderable than had been expected. There were in it Fifty Three *Engliſh*, all of them luſty able Men. Their Commander was better ſkill'd in Trade than in Martial Affairs, having never been a Soldier, which was the Cauſe of his ſurrendering ſo eaſily.

That ſame Day I thought fit to return, to ſee, *Monſieur de Tilly*, whom I had left very ill. I ſet out after dinner and coming to the Bank of *Bourbon* River, we found it impaſſable; for which Reaſon we hutted and ſtay'd there all that night. The next Day, the River being in no better Condition, we made great Smokes on the Bank, being the Signal agreed on to give Notice to the Ship *Poli* of the taking of the Fort. They anſwer'd with the like Signals and we return'd to the Fort. Three Days after, that is, on the Eighteenth of *October*, *Monſieur de Caumont*, Brother to *Monſieur de Tilly*, two others of his Relations, a *Canadian* and I went again to the River

ver and paſs'd it the next Day, with very great Danger. I could not return to the Fort till the Second of *November*, and then we loſt our ſelves in the Woods, and after much wandring found our ſelves almoſt in the ſame Place from whence we had at firſt ſtray'd, where we continued that Night, and came not to the Fort till the Third. I was oblig'd to go often between the Fort and the *Poli* to aſſiſt the Sick in both Places.

The Rivers St. Tereſa *and* Bourbon *frozen over.*

The River of *St. Tereſa*, was quite Frozen over, ſince *October*, for Three or Four Leagues above the Fort, where ſome Iſlands contract the Channel; but we did not begin to paſs over upon the Ice before the Fort, till the 13th of *November*. The *Bourbon* River was not quite Frozen over till the Night between the 23d. and the 24th of *January* 1695. From that Time forward we went directly over, on the Ice to the *Poli*, which ſav'd us very much Way. The Ice began to give way in the River of *St. Tereſa*, on the 30th of *May*; and not till the 11th of *June* in *Bourbon* River. On the 30th of *July* we imbark'd to fall down with our Two Ships to the Mouth of the River of *St. Tereſa*, there to expect the *Engliſh* Ships, which uſually come about that Time; but we waited in vain, for they never appear'd.

I had reſolv'd at my firſt Arrival to learn the Language of the Natives, and thought of making uſe of two of them, who had remain'd during the Winter in a Hut, near the Fort; but my frequent Journey between the two Rivers hinder'd me. Beſides, the Man was a Slave, of another Nation, and knew not their Language perfectly, and the Woman, who hated the *French*, only talk'd to me in a Humour, and often impos'd upon me. However the Viſits

ſits I made them had one good Effect, for I was become familiar with that poor Man, and I began to inſtruct him the beſt I could; he fell Sick, deſir'd Baptiſm, and I had the Satisfaction to adminiſter it to him before he dy'd. Here follows what I have been able to learn concerning the Natives of that Country.

Indian *Nations.*

There are Seven or Eight ſeveral Nations, that have Dealings with the Fort, and Three Hundred or more of their Canoes came thither to Trade this Year 1695. The moſt diſtant, moſt numerous, and moſt conſiderable are, the *Aſſiniboels* and the *Kricks*, otherwiſe call'd the *Kiriſtinnons* and it is only requiſite to learn the Languages of thoſe Two Nations. The Language of the *Kricks*, which is *Algonquine* and that of the Savages who are neareſt the Fort is the ſame, bating ſome few Words and a ſmall Difference in the Accent. The Language of the *Aſſiniboels* is far different from the other, and is the ſame as that of the *Scioux*, among whom my Brother has been twice. Nay it is pretended that thoſe *Aſſiniboels* are a *Scioux* Nation, which ſeparated from them long ago and has ever ſince made War upon them. The *Kricks* and the *Aſſiniboels* are Allies, they have the ſame Enemies and undertake the ſame Wars. Several of the *Aſſiniboels* ſpeak the Language of the *Kricks* and the *Kricks* that of the *Aſſiniboels*.

Kricks Indians.

The *Kricks* are more Numerous and their Country of a much greater Extent; for they reach almoſt to the *Lac Superieur*, or Upper Lake, whither many of them Reſort to Trade. I have ſeen ſome who have been as far as *St. Maries* Fall, and at *Michili Makinack*; nay I have met with ſome that have been as far as *Montreal*. The *Bourbon* River goes up as far as the Lake of the *Kricks*, and it is Twenty, or

Twenty

Twenty Five Days Journey to it from the Fort; the *Aſſiniboels* are Thirty Five, or Forty Days Journey from the ſaid Fort.

Natives deſcrib'd. Thoſe Savages are well ſhap'd; they are large, ſtrong, brisk, and hardy to endure Cold and Fatigue. The *Aſſiniboels* have large Figures on their Bodies, repreſenting Snakes, Birds, and ſeveral other Things, which they make by pricking the Skin with little ſharp Bones and filling up the Holes with the Duſt of Charcole. They are ſedate and ſeem to be very flegmatick. The *Kricks* are more ſprightly, always in Action, and continually Singing and Dancing. Both of them are brave and Love War. The *Aſſiniboels* are compar'd to the *Flemmings* and the *Kricks* to the *Gaſcons*, and their Humours have really ſome Reſemblance with thoſe Two Nations. They are always wandring and removing from Place to Place, living upon what they kill in Hunting and Fiſhing. In the Summer, they aſſemble at the Lakes, where they continue Two or Three Months, and then they go gather Wild Oats, which is all their Store.

Thoſe near the Fort. The Savages neareſt to the Fort live altogether upon Hunting; they are continually running about in the Woods, without fixing in any Place, either Summer or Winter, unleſs when they meet with much Game; for then they Hut there and ſtay till they have no more to Eat. They are often reduc'd to live three or four Days without Eating, for Want of Forecaſt. They are alſo, like the others Hardy to endure Cold and Fatigue; but in other Reſpects they are Cowardly, Timorous, Idle, Stupid, and altogether Vicious.

Their Religion. As to the Religion they profeſs, I believe it is the ſame as that of the other Savages; but cannot particularly tell wherein their Idolatry

latry consists. I have been inform'd, that they have some sort of Sacrifices; they are great Juglers, and have as well as the others the use of the Tobacco Pipe, which they call *Calumet*. They smoke the Sun and absent Persons, and they have caus'd our Fort and our Ship to be smok'd; however I can give you no Account of the Notions they may have of the Deity, having not been able to dive into them. I will only add, that they are extraordinary Superstitious, very Leud, that they allow of Polygamy, and are very remote from the *Christian* Religion.

By what has been said, you may perceive, *Reverend Father*, that it will be a very difficult Task to establish *Christianity* among these People. I believe if any Progress may be made in it, we must begin with the *Kricks* and *Assiniboels*; for besides that those Savages are more Numerous, they do not seem to me to be so remote from Religion. They have more Sense, at least they are more settled for Three or Four Months, a Mission may be more easily establish'd in their Country. Not but that I foresee what Trouble it would cost to fix there, and I know not, whether our Fathers met with so much Trouble in their first Missions in *Canada*, as is to be expected here; but that is not to deter us, God will provide for us, and I hope that the more Painful those Missions are, the more Missioners will offer themselves to serve God in them.

It still remains, to give you an Account, *Reverend Father*, of the Climate and Seasons in this Country. The Fort, as I have said before, is about the Fifty Seventh Degree of Latitude, seated at the Mouth of Two fine Rivers, but the Soil is there very Barren; all the Country

The Climate.

is Marſhy and full of Plains. There is little Wood and that very ſmall. For about Thirty or Forty Leagues about the Fort there are no Timber Trees; which is doubtleſs occaſion'd by the Violent Winds from the Sea generally blowing, the exceſſive Cold and the almoſt continual Snows. The Cold begins in *September*, and is then ſevere enough to fill the Rivers with Ice, and ſometimes to freeze them quite over. The Ice is not gone till the Middle of *June*, but yet the Cold does not ceaſe then.

It is true, there are during that Time ſome very Hot Days, for there is ſcarce any Medium there betwixt much Cold and much Heat, but that is not laſting, the North Winds which are very frequent ſoon diſpel that firſt Heat, and very often, after Sweating in the Morning, a Man is almoſt frozen at Night. The Snow there lies Eight or Nine Months on the Ground, but not very deep; the greateſt Depth this Winter having been two or three Foot.

Exceſſive Cold.

This long Winter, tho' it is always Cold is not equally ſo at all Times. Sometimes indeed the Cold is exceſſive, during which Time there is no appearing abroad without paying for it. There are few among us but what have born the Marks of it, and among the reſt a Seaman loſt both his Ears; but there are alſo ſome fine Days. That which pleaſes me moſt is that there is no Rain, and that after a certain Seaſon of Snow and Powder, ſo they call a mighty ſmall Snow which penetrates into all Places, the Air is pure and clear. Were I to chuſe either the Summer or Winter of this Country, I know not which I ſhould prefer; for in the Summer, beſides that the Heats are ſcorching, that the Weather often changes from violent Heat to much Cold, and that there are ſeldom

three

three fair Days ſucceſſively, there is ſuch an immenſe Number of Gnats, that there is no going abroad without being cover'd with them and ſtung on all ſides. Thoſe Gnats are more numerous here and ſtronger than in *Canada*. Add to this, that the Woods are full of Water and that there is no going far into them, without being up to the Middle in Mire.

Tho' the Country be ſuch as I have deſcrib'd, that does not hinder but that Men may live well enough in it; the Rivers are full of Fiſh, there is Plenty of all ſorts of Game, and all the Winter there are Abundance of Partridges, of which we kill'd at leaſt Twenty Thouſand. *Wild Foul.* In Spring and Autumn there is alſo a prodigious Number of Geeſe, Buſtards, Ducks, Barnacles, and other Water Foul. But the beſt Hunting is that of the *Caribous*, which laſts all the Year; but more eſpecially in the Spring and Autumn, there are Flocks of Three, or Four Hundred and upwards together. Monſieur *de Serigni* has told us, that on the Days of *All Saints* and *All Souls* at leaſt Ten Thouſand of them paſs'd by, in ſight of the Huts the Men belonging to the Ship *Poli* had on the other ſide of the *Bourbon* River. The *Caribous* are much like our Fallow Deer, excepting their Horns. The firſt Time the Seamen ſaw them, they were afraid and ran away. Our *Canadians* kill'd ſome of them and the Seamen having been Jear'd by thoſe *Canadians*, took Heart and kill'd ſome afterwards. Thus God provides for thoſe Savages. Tho' the Soil is Barren God furniſhes them Food, in ſuch a Multitude of Game, and giving them Ingenuity to kill it.

Northern Nations. Beſides the Nations which come to Trade at the River of *St. Tereſa* there are others more to the Northward, in a Climate ſtill colder than this, as the *Ikovirinioucks*, who are about One Hundred Leagues from the Fort, but they are at War with the Savages of this Country and have no Commerce with the Fort. Beyond them are the *Eſquimaus*, and on one Side of the *Ikovirinioucks* another great Nation ally'd to them, call'd the *Alimouſpigius*, a numerous People, that have Villages and ſtretch out behind the *Aſſiniboels*, with whom they are almoſt continually at War.

I do not yet ſpeak the Language of the Savages well, but nevertheleſs there have none come to the Fort to whom I have omitted to talk of God. It was a Pleaſure to me to make Him known to thoſe poor People who had never heard of Him; many willingly gave Ear to me and at leaſt they perceiv'd that I came to ſome other End than the Reſt of the *French*. I told them I would go into their Country, to acquaint them with the God I ador'd, and they were well pleas'd, and invited me. I know moſt of the Words of the Savage Language; Monſieur *de la Motte* has taught me many, and an *Engliſh Man*, who is better vers'd in the Language has given me many more. I have made a Dictionary of all thoſe Words, according to our Alphabet, and if I were but a ſhort Time among the Savages I believe I could eaſily ſpeak and underſtand their Language. I have tranſlated the Lord's Prayer, the Creed and the Ten Commandments into it. I have Baptiz'd only Two Savages at Age, who dy'd immediatly, and Three Children.

Our

Our Two Ships ſail'd about the Beginning of *September* 1695, and it being likely that they would go directly for *France*, I choſe rather to ſtay in the Fort, with Eighty Men left there in Garriſon, who had no other Chaplain. I did believe, that having more Leaſure after the Departure of the Ships, I might perfectly learn the Language of the Savages, and put my ſelf into a Condition to begin a Miſſion there. God has not thought me Worthy, for the *Engliſh* came and beſieg'd and took us. I told you when I went over to *France* the Particulars of our Impriſonment, it would be needleſs to repeat the ſame here. I am.

Reverend Father,
Your moſt humble and moſt obedient Servant in our Lord,
GABRIEL MAREST, *Miſſioner of the Society of* JESUS.

Extract of an Account of the Country of Accadia, *in* North America, *yielded up in the laſt Treaty of Peace by the King of* France, *to the Crown of* England, *containing a Deſcription thereof, with the Cuſtoms, Manners, and Religion of the Natives,* &c. *Written in the Year* 1710, *by a* French *Gentleman, and ſent to a Miſſioner of the Society of* JESUS.

I Sail'd from *Rochelle* on the 20th of *Auguſt* 1699, and the Seaſon being far advanc'd had a tedious Voyage. The Wind prov'd often

very boiſterous and having once been contrary for ſome Days, I took Notice of a ridiculous Cuſtom among the Saylors. One of them cry'd, that the Wind we wanted was in ſome Cellar, which was an Indication that every Man ſhould be made to drink for it; but that Contrivance proving Unſucceſsful, another ſaid we ſhould never have a fair Wind till they had whipp'd a Grummet, it was unanimouſly Voted, and whereas it is uſual at other Times to draw Lots for him that it is to fall on, they now laid hold of one who had ſtolen ſomething from a Sailor, and laſh'd him ſeverely. He roar'd with all his Might, but the Mate told him, he ſhould never be ſpar'd till he call'd for a *N. E.* Wind, which was that we wanted, immediately he cry'd *North East*, and was as ſoon diſmiſs'd. It happen'd that the Wind came about fair in a ſhort Time and thus the Seamen were pleas'd with their Folly.

Grummet whipp'd for a Wind.

At length we arriv'd on the Great Bank of *Newfoundland*, where the Sailors Duck all thoſe, who have not been there before. The Manner of doing it among the *French* is thus, three or four other Sailors take up the Perſon to be duck'd by the Arms and Legs and dip his Poſteriors ſeveral times in a great Tub of Water, and at laſt drop him into it, with his Feet up againſt the Edge of the Tub, and whilſt he is ſtruggling to get out, the reſt of the Crew pour Half a Dozen Buckets of Water over him; all which is redeemable at the Price of a certain Quantity of Brandy.

Ducking.

To leave theſe extravagant Diverſions of the Sailors, I obſerv'd upon the Bank, that the Water is there whiter than in any other Part of the Sea, and the Reaſon of it is becauſe the Sand we took up with the Lead was as white as Salt, mix'd with broken Shells. We

took

took as much Cod as cover'd the Deck, as alſo another ſort of Fiſh, in Shape like a Place, of a Dark Colour on the Back, and the Belly white; but it is four or five Foot long, two or three in Breadth, and one in Thickneſs. Our Lines could not bring them up, but as ſoon as they were on the Surface of the Water, our Men ſtruck them with Harping Irons, and one was as much as two of them could draw up. We have found a whole ſmall Cod in the Belly of one of thoſe Fiſhes. The Head of it is fat and delicious; and from the Bones is ſucck'd ſuch an excellent Subſtance as ſurpaſſes the ſweeteſt Marrow. The Eyes, which are as big as a Man's Fiſt are alſo delicate, and the Belly of it is nothing Inferior. The Seamen eat only thoſe Parts I have mention'd, and throw the Body into the Sea. Tho' ſo good freſh, we ſalted ſome and kept them a Day or Two, and they were ſtill better. Abundance of Water Foul ply along the Bank feeding on Fiſh. *Delicate Fiſh.*

Some Days after, we diſcover'd the Coaſt of *New France* and Ten *Engliſh* Veſſels fiſhing along it, who told us we were off Port *St. Helen*, and the next Day we could ſee a very wooddy Country. Wood and Water growing ſcarce, and the Wind blowing hard, we put into a Port our Seamen call *Chiboueton*, but ſet down on the Map *Bayeſenne*, on the Coaſt of *Accadia*. This Harbour is very Spacious, forming a good Baſon, beſet on every Side with Firr Trees, and on the Bank of it Huts for the Fiſhermen and Stages to dry Cod, but then abandon'd, I went a ſhore and having made ſome Shots at the wild Foul, the Natives took the Alarm and two of them arm'd with Axes and Fire Locks met our Seamen, who went for Water, but as ſoon as they underſtood that we were *French* they laid down their Arms. Bayeſenne *Port.*

Natives aboard the Ship.

The next Morning Three of their Chiefs came aboard in a ſmall Canoe, to viſit us. We entertain'd them with Fiſh and Fleſh, and they eat Bisket and drank Brandy very plentifully, without exceeding the Bounds of Sobriety. I obſerv'd that they ſaid Grace very devoutly both before and after Eating. Each of them had a Pair of Beads about his Neck, and they had been Baptiz'd by a Prieſt, who was ſince Dead, and whom they had bury'd. I went to ſee his Grave and found they had made a ſort of Arbour over it, and inſtead of a Tomb Stone, was a Heap of Pebbles, plac'd in decent Order. I gave thoſe *Indians* ſome Powder and Shot for them to bring me wild Foul, and they would certainly have done it, but that the Wind proving fair we ſail'd the next Day, keeping along the Coaſt; but the Weather changing we ſpent four or five Days before we could get into *Port Royal* our intended Harbour having been fifty four Days in our Paſſage.

Port Royal *now* Anapolis *Town.*

The Town of *Port Royal* (Note, *Once for all, that this being now in the Hands of the* Engliſh *is call'd* Anapolis) takes up Half a League in Length, and about as much in Breadth. The Houſes, which ſtand at a good Diſtance from each other, are no other than very ill contriv'd Cottages, with Clay Chimneys, and enquiring for the Church, I found it no better built than the reſt, for it look'd more like a Barn than the Houſe of God. The Curate having entertain'd me very courteouſly, conducted me to ſee a Houſe, which I hir'd, it had formerly ſerv'd for a Church, was the beſt in the Town, and conſiſted of three Rooms on the Ground Floor, with Garrets over them, and a Stone Cellar under the Middle Room.

The

The Country all about the Town looks Pleaſant enough, and the Avenues being Narrow a very ſtrong Place might be eaſily built there. Two Rivers almoſt encompaſs that Spot of Land. The firſt of them, call'd the *Dauphin*'s is about as wide as the *Sein*, comes down from about ſeven or eight Leagues above *Port Royal*, and there are Inhabitants on both ſides of it at certain Diſtances, as alſo good Meadows. There are alſo ſome Inhabitants upon the ſame River, below *Port Royal*, and ſome Orchards, as well Planted with Apple-trees as any in *Normandy*, bating that theſe Trees are not Grafted. Thoſe Dwellings reach down almoſt to an Iſland, call'd *l' Iſle aux Chevres*, or the Iſland of *Goats*, which is a League from *Port Royal*. Below that Iſland the Sea forms a Baſon, which reaches to the Sea, being about two Leagues in Length, and one in Breadth, very Beautiful, and there is good Anchoring every where. Two Redoubts on each Side of the Entrance, would ſecure it, for it is not above fifty Paces wide.

Dauphin *River.*

The other River, call'd *du Moulin*, or of the Mill, and which falls into that I have been ſpeaking of, is not above a League in Length and much narrower than the other. There are three Mills on it, one for Corn and two for ſawing of Timber, with three or four Dwellings. The Flood goes up almoſt to the End of it, but not ſo far up the other.

Du Moulin *River.*

The Soil there is fruitful enough, producing all Sorts of Herbs, as alſo Fruit and Corn, and there is Fiſh and Fleſh, Wild and Tame Foul, of all which more hereafter.

There are only Three Towns in all that great Country of *Accadia*; the firſt is *Port-Royal* of which I have already ſaid enough; the ſecond is *les Mines*, or the Mines, and *Beaubaſſin* the third,

Only three Towns in Accadia.

third, I never was at theſe two laſt and therefore cannot give any Account of them; but this I know, that *les Mines* affords more Corn than all the reſt of the Country, by reaſon they have drein'd all the great Marſhes about it, and that the Inhabitants of *Port-Royal* have ſettled their Children there on the Lands granted them for peopling and improving of the Country, wherein they ſucceed very well.

Les Mines *Town.*

As for *Beaubaſſin*, ſo call'd by reaſon of it's Situation, it is the ſmalleſt Town, and has the leaſt Product. The Climate is the ſame with *France*, the Summer is about the ſame Degree of Heat, but the Winter is colder; for it Snows almoſt continually, and the Winds that blow are ſo cold, that they periſh the Face; there is no going abroad during the *Foudrilles*, ſo the Inhabitants call the Time when it Snows and Blows hard together. The Snow lyes there Seven or Eight Months on the Ground, eſpecially in the Woods, which makes the Air ſo ſharp.

Much Cold.

Liquor to Drink.

The beſt Drink they have here is a Liquor made of the Tops of the Firr Trees well boil'd and then put into Casks, with ſome Leaven and Molaſſes, where it ferments for Two or Three Days, and then ſettles. When clear they Drink it, and it is not amiſs, but the common Drink is Water and thoſe who have no other, are nevertheleſs ſtrong and fit for Labour, becauſe they Eat much and do not work always; for they take no more Pains than is requiſite barely to live, being contented in their little Huts with as much as ſuffices Nature.

Fruitful Women.

They are very prolifick, few Houſes being without Five or Six Children, ſeveral have more, and two Couples near *Port Royal* had each Eighteen, and a third Couple Twenty Two, being ſtill likely to have many more. The Women

are

are never known to be falſe to their Husbands, or the Men to them, nor is there any Leudneſs among the young People, but as ſoon as a Maiden is Marriageable, the firſt Young Man that can obtain her Conſent is not refus'd by the Parents, for they are all equal as to Eſtates and they make no Difference, on Account of Quality. Many Children are not a Burden to the Parents, for as ſoon as fit for Labour, which they are very ſoon, they do more Work than their Keeping amounts to.

Labour there is very dear, for it coſts much Toil to make the Land fit for ſowing. The Uplands, which muſt be grub'd up in the Woods, are not good; Corn does not come up well in it, and tho' never ſo much Pains be taken to manure it, ſtill the Crop will be very inconſiderable, and they are often oblig'd to thorw it up at laſt. The beſt for Corn is what they call the *Lowlands*, being the Marſhes, which are overflow'd at High Water; but then it is an infinite Labour to drein them, and yet our *Accadians* perform it, by means of mighty Dikes, which they make after this Manner. They plant five or ſix Rows of great Trees along the Places, where the Sea enters the Marſhes, and lay other Trees along one upon another between each of thoſe Rows, filling up all the Cavities with Clay ſo well ram'd in, that the Water cannot penetrate it. In the midſt of thoſe Works they make Sluces, for the Water to run out at the Ebb, and to hinder any coming in at the Flood. This Work which cannot be follow'd but when the Sea is low, is very chargeable and requires much Labour; but the Plentiful Crop it yeilds the ſecond Year after, when the Rain has waſh'd that Land, makes amends for the Expence. As thoſe Lands be-

Barren Land.

Dikes to drein Marſhes.

long

long to many, they all ſet their Hands to the Work; for if they belong'd to one Man, he muſt either pay the others, or give them ſo many Days Labour, as they had done for him, which is the common way among them.

French *Inhabitants Ingenious.* They are very Ingenious at all Handicrafts, for they ſupply themſelves with all Neceſſaries for Uſe, tho' they never learn'd thoſe ſeveral Trades. Thus of their Wooll they make Cloaths, Caps and Stockings, without troubling themſelves about New Faſhions. They alſo make their own Shoes and Linnen, and will eaſily imitate any thing that is brought them. They had never ſeen a Bark made, I put them upon it, to catch Cod, which they knew nothing of. About the Middle of Winter they began to build Boats about twenty Foot in the Keel, and in the Spring all the Coaſt was full of them, fiſhing for Cod, which I bought of them, and that Summer had above Thirty Thouſand, for which Reaſon I was call'd at *Port Royal*, the Father of the Fiſhermen.

Sowing & Hunting. Corn is always ſow'd at the Beginning of the Spring, and reap'd about the latter End of the Summer, becauſe it would certainly periſh were it left in the Ground all the long Winter, as is done in *Europe*. During the Winter and perhaps ſome Part of Autumn, ſome of the *French* Inhabitants follow the Hunting of Martins, Foxes, Otters, Bevers, Bears, and other Beaſts, which ſeldom turns to any Account, and yet they do not forbear it.

SeaWolves When the Sea Wolves or Seals come aſhore to whelp, they may kill enough of them. Thoſe Creatures come upon a Rock, quite encompaſs'd by the Sea to leave their Young Ones. The Fiſhermen beſet the Place and there kill Multitudes with Staves, as they are making back to the Sea.

One

One ſtroke upon their Noſes makes an End of them, and ſometimes Five or Six Hundred are thus taken in an Hour. The Old Ones are ſometimes as big as ſmall Bullocks, and the Young ones like Calves, all as fat as Bacon, and they only crawl along, not being able to run by Reaſon of the ſhortneſs of their Legs, their Feet being like Fins. They do not make uſe of their Teeth to defend themſelves, tho' they have very good ones and a great Head, much like a Calf's, but make a great Noiſe, without doing any Harm. This Sport is no leſs Pleaſant than Profitable, and no way Chargeable. Of theſe Creatures they make Oil, which is the beſt they have to burn. The Skin is us'd to make Shoes for the *French* Inhabitants, as well as the Native Savages, and in *France* and other Countries they cover Trunks with it. The Old Ones have their Skins ſpotted Black and of a full White, and the Young Ones are all White; the Hair of both very ſhort. As for their Fleſh, thoſe who love ſtrong Meat may eat it; but it is very ſorry Food whatſoever way it is Dreſs'd.

Diet. To ſay ſomething of the Diet of the *Accadians*, they are very great Lovers of fat Bacon, which they eat twice a Day, without ever growing weary of it, and prefer it before Partridges *Partridges* and Rabits, whereof there is great Plenty in the Woods. Thoſe Partridges of *Accadia* are better Meat than ours in *France*, tho' not ſo Beautiful to look to; however in the Dead of Winter they are not good, but are twice as big as the *French*. There is no Difference in the Colour of the Young and the Old. The Hens ſpecially are always Grey, with a Mixture of Dark Brown. Their Tail is broad, like a Fan, and their Wings large; on their Head they have

have a Tuft of Feathers and a fine Down on their Feet. All the Difference between the Males and Females is, that the former have a large Ring of a changeable Colour about their Necks, like that of Pigeons. They perch on Trees, and beat their Wings ſo loud, that they are eaſily found by ſuch as ſeek for them. When ſeveral are together on a Tree, they may be all ſhot one after another, becauſe the firing never makes them leave the Tree. When the Snow lies on the Ground they feed on the Tops of the Branches of Trees, which makes them poor and inſipid.

Hares. I mention'd Rabbits before, but am more apt to take them for Hares, becauſe they do not Burrow, but lye out on the Ground and have but two young at a Time, beſides that their Fleſh is black. In winter they are White and in Summer Grey; beſides in the Winter they having nothing to feed on but the Branches of the Firr Trees, which gives them ſo ſtrong a Taſte of it, that no Dreſſing can take it away. They differ from the *French* Hares in that they are never ſo good, beſides that their Ears and Tail are ſhorter, and they are not ſo large in the Body.

Cattle. The *French Accadians* never eat Veal, nor Lamb, but let them all grow up, and throw the Sheeps Heads, Trotters and Pluck to their Swine, which are the moſt Numerous of their Cattle, nor do they put the Tripe of their Beeves to any other uſe. Thoſe People look upon Muſhromes as rank Poiſon, but I often eat them without being Sick, nor do they care for Salads.

Herbs, Roots, &c. They have all ſorts of Garden Ware, except Artichokes and Sparagraſs, and all excellent in it's Kind. There are whole Fields of Hard Cabbages

bages and Turneps, which they keep all the Year about. The Turneps are much better than in *France*, and they often eat them roaſted in the Embers. They pull up the Cabbages and leave them in the Field, with the Head down and the Stalk upwards, the Snow which falls, covers them five or ſix Foot in Depth, and ſo they are preſerv'd taking them out of the Snow as they are us'd. The People eat none but the Heart of the Cabbage, and give all the reſt to their Swine, which have nothing elſe to feed on in Winter. There are ſome Iſlands in *St. John*'s River, where it coſts nothing to keep thoſe Beaſts all the Summer and part of Autumn, becauſe there are Abundance of Oaks and Beech Trees. In the Spring they put in ſeven or eight Sows with Pig, there they Farrow and are fatted with the Maſt of thoſe Trees; and when Winter draws on, they drive them home, kill and ſalt them, without any other Trouble. The Pigs are delicious Meat ſomewhat ſmaller and ſhorter than ours.

Swine.

Some of the *Accadians* who are well to paſs kill a Bullock and keep it in Salt, the largeſt is not worth above fifty Livres; and two Sols a Pound is a ſet Price for Beef, which is excellent Meat. Theſe Cattle run in the Woods and feed on all ſorts of Herbs, which gives them a delicate Reliſh, nor do they return Home till forc'd by the Biting of the Gnats.

Beef.

The Mutton is alſo extraordinary good and very large; the beſt Sheep is ſold for eight Livres, and they are ſeldom fat but in Autumn, becauſe there is little Graſs on the Uplands, which are the only Places where they can feed. They do not kill many, but keep them for their Wooll. Neither do they kill Cows, becauſe they are great Eaters of Milk, and perhaps that

Mutton.

that is the Reaſon why they do not eat Veal, for as ſoon as the Calf is taken from the Cow, ſhe gives no more Milk in that Country.

Foul. There is no want of Tame Foul, but dear, and the Inhabitants keep them for Sea-faring Men. Wild Foul is Plentiful enough at ſome Times. Shooting of Ducks, Teal, Buſtards and Geeſe, is done after a peculiar Manner. When the Foul is far off on the Water, the Fouler hides himſelf in a convenient Place and a Dog taught leaps and skips along the Shore, after a Stick thrown up; at that Sight the Foul draw near, and the Dog ſtill allures them towards the Place where his Maſter lies, who at one Shot kills a great Number of them. This is done in the Spring and Autumn, for in Winter the Rivers and Lakes are frozen and in Summer the Foul go elſewhere to breed. Beſides in the Summer there is no going into the Woods by Reaſon of the infinite Swarms of Gnats, which ſuck a Man's Blood, and even in the Houſes there is no way to be rid of them but by Smoke.

Buſtards. There is good Shooting when the Buſtards fly in Swarms from the North to the Southward, and when they return from thence again to the Northward, which is in *November* and *May*. They are almoſt as big as Swans, of the Colour of our Wild Geeſe, all the Difference being, that their Neck is of a Violet Colour, and they have large white Spots on each Side of the Head.

Fiſh. At the Time when the Fiſh comes up, which it does not at all Seaſons, the Inhabitants drive Stakes about the Mouths of the Rivers and Brooks the Sea runs into; the Fiſh paſſes over them at High-water, but returning at the Ebb it is ſtopp'd by thoſe Stakes, and taken by the People.

People. The first sort of Fish is the Smelts, not so good as in *France*; next the Place, not inferior to that of other Countries, but generally eaten with Oil, for want of Butter, for they make but little in the Country being more fond of the Milk. The next is the *Gasparot*, somewhat like a Mackrel, but smaller and not so good, whereof vast Quantities are taken, as they go up to spawn in the Fresh Water, and they lay them on the Tops of the Houses that have woodden Roofs, to dry in the Sun. There are Shads, Sturgeon, Pilchards, Trouts, and Salmon.

Fruit.

As for Fruit, there is great Plenty of Apples, of several sorts, which they preserve in their Cellars against Winter. There are many other sorts too tedious to enumerate, I will only mention the Wild Mulberries, which are more delicious than those of our Gardens, and the Woods are full of Raspers, nor is there less Plenty of Strawberries, which are eaten with a sort of Sugar the Country produces, which is no other than a sweet Liquor distilling in Spring from the Sycomore Trees. To save this Liquor, which is as clear as Rock Water, the Inhabitants make a deep round Hole in the Tree, and a Channel in the Bark to convey the Water down to the Vessel that is to receive it; this is done to many Trees at the same Time, and the Vessels empty'd every Day as long as the Water runs; they Boil it in great Cauldrons, till it comes first to a Syrrup, and then to a Brownish Sugar which is very good.

Sugar of the Sycomore Tree.

Having spoken of the Manners and Employments of the *French* Inhabitants of *Accadia* and it's Product, I will now proceed to the Native Savages. Hunting is their principal Employment, for without it they must Starve, and Na-

Hunting among the Savages.

ture ſeems to have form'd them accordingly, for they are ſo robuſt, that they can live Eight Days without Eating, only Drinking ſome fair
Bears. Water, which they never want. The Bear is one of the Beaſts they kill with moſt Eaſe, when found. Thoſe Creatures, at the Beginning of the Winter make themſelves Dens in the Earth, which they cover with the Branches of the Firr Tree, to keep off the Snow till the next Spring, there they lye all the Winter, but what they ſubſiſt on I know not, yet this is certain, that they come out fatter than they went in. When the Savages kill them they Cloath themſelves with the Skins and eat the Fleſh, which is ſaid to be very good.

The Elk. The Elk is harder to be taken, and muſt be run down in the Woods, which takes up two or three Days. It is purſu'd by the Track on the Snow, being naturally a ſlothful Creature, that will ſit or lye in a Place as long as it has any thing to feed on, or till it is diſturb'd by the Hunters; but once rouz'd it will run Night and Day till it drops down, and the Savages never ceaſe to purſue, till the Beaſt is ſpent, when they eaſily kill it, and it is one of the beſt ſorts of Game, for the Fleſh is extraordinary good, either freſh or dry'd, when it would keep all the Year, but that they never give over Eating as long as there is any of it left. The Tongue and the Snout of it are very delicate. This Creature, tho' very large, and having great Horns makes no Defence againſt the Hunters.

Caribous. The *Caribou*, which is a ſort of Stag, is kill'd by lying in wait for it, in ſome Place it reſorts to, for it would be impoſſible to run it down. The Fleſh of it is alſo eaten by the Savages, and it's Skin ſerves them for a Summer Garment.

The

The Bever Hunting is the moſt Beneficial to the Savages, tho' the Price of them is of late much lower'd. They are generally ſhot juſt coming out of the Water, or elſe they are taken in Gins ſet for them, and they begin to appear when the Sun is about ſetting. They muſt be approach'd very gently, for they are ſo quick of Hearing, that the leaſt Noiſe makes them plunge into the Water, and when they have once div'd, it is long before they come up again, and very far from the Place where they duck'd. Before their going down, they beat the Water with their Tail, making ſuch a Noiſe, that it is heard a great way, and that is to give Notice to their Companions to make their Eſcape. Their Tail is of a particular Shape, being Half a Yard long, more or leſs, according to their Bigneſs, and flat like a Brake; there is no Hair on it, and the Skin looks ſcaly. The Fleſh of them is very good, tho' it is all a Lump of Hard Fat and Sinews, which gives it that Strength to make ſo great a Noiſe on the Water. As ſharp as their Hearing is, their Scent is no leſs quick, for they will ſmell out a Canoe by the way it makes on the Water, and they immediately dive, or fly to hide themſelves, when it is in vain to purſue them, for they are not to be found again. Were their Eyes better they would be much ſafer, but they can only ſee ſideways, their Eyes being very ſmall, and they will ſometimes come ſtraite forwards to meet their Death. When kill'd on the Water, they muſt be taken up immediately, for as they dive whilſt living, ſo they ſink when dead. The ſureſt way is to take them in Gins, and beſides, the Baite, which is no other than a Bit of the Bark of an Aſpen Tree, the Thing they moſt delight in, is Cheaper than Powder and

Bevers.

Shot. Another Contrivance to take them is thus. When the Waters in which they Build their Huts are frozen over, and they think themſelves ſafe from the Hunters, they go over the Ice and cut down their Huts with Axes, then the Bevers being forc'd to leave them, fly to the Edges of the Lake, to hide themſelves between the Ice and the Land, and there lye on their Bellies; but in vain, for the Hunters Dogs ſoon find them out by the Scent, and point to their Maſters, who break the Ice with their Axes, and what is amazing all that Noiſe then does not make them remove, ſo that when the Hole is made they draw them out by the Tails and knock them on the Head with their Axes.

Bevers Huts. It is wonderful that theſe Bevers are as dexterous at building their Huts as Men are for their Houſes. They generally do it when coupled and about breeding, and place them in the Water, yet ſo that not one Drop comes into them. The Hut is made like an Oven, the Arch and Mouth of it above the Water, and it is only of Clay and green Wood; but it is amazing to ſee with what Art thoſe Materials are put together. The Wood is laid underneath for a Foundation and the clay neatly plac'd upon it to make the Dwelling.

Whether the Trees they make Uſe of are great or ſmall, they have no other Tooles to cut them down with but their Fore Teeth, which are like a Rabbits, gnawing round the Bottom by Degrees, and contriving it ſo exactly, that they infallibly fall on that ſide which is moſt convenient for them afterwards to drag them to the Place deſign'd to build their Huts. With thoſe Teeth they gnaw off the Branches, and draw the Trees into the Lakes to fix them in the Water and juſt even with the Surface

of

of it, all in a Circle and exactly equal to one another. To carry those Trees they bear them on their Backs, and what is amazing, some of them are as thick as a Man's Middle, and three or four Times his Length, which they do thus; they take hold of one End of the Tree with their Teeth, turning their Heads towards their Backs, which bear it, so they lift and put their Bodies under to support them. This is not easy to demonstrate, nor scarce to conceive, but it is Matter of Fact. *How they carry Trees*

They have another way for carrying of the Clay, which they hold between their two fore Feet, and walk upon the hinder. The first Layer is plac'd on the Tops of the Trees, fix'd like Stakes; they beat it well with their Tails and that is the Floor of the Hut, on an Edge whereof they leave a Hole to go in and out at, the Water continually beating upon it, without getting in; so they carry on the Work till it finishes in a Dome or round Top equal to the Extent of the Floor, and three Foot high. Here each Couple take up their Habitation, without ever parting till Death, and some say, that when one dies the Survivor never choses another Mate.

They take special Care of their Young, having generally not above two or three at once, and that about the Spring. Then they all live lovingly together till the Old ones are for Coupling again, and then they turn out the Young, who go breed apart. When the Heat of the Summer causes the Water to fall below their Huts, they make Dikes to stop it from running off, that it may always keep up even with the Holes of the Huts, and they may wet their Tails when they will without going out. Those Dikes are so order'd, that the Water is never too High *Make Dikes*

nor too Low for them, and it is a Work ſo amazing that neither the Structure nor the Uſe of it can be ever too much reflected on. All the Bevers that hut in that Place join in the making of the Dike; they cut down Trees of all ſorts in the Night, and carry them as was ſaid before. All the Hunters of them agree, that an Old Bever ſerves as Maſter Workman to direct the Young, and when they are carrying the Trees, if any one does not Act his Part, all the others let go their Hold and beat him, but if they happen to be too weak on one Side then the ſtronger come in to their Aſſiſtance. No Man can comprehend how they interweave the Branches among the Trees they have planted, unleſs he has ſeen it, nor is it to be imagin'd that the Bevers ſtop the Water only of little Rivers, for ſome of them are as wide as the *Seine*. The Savages in their Canoes are often ſtopp'd by thoſe Dikes, and it coſts them at leaſt two Days, Labour with their Axes to make way through them, and when they have made a Breach, the Bevers will repair it the next Night.

Thoſe who have made theſe Works will not permit any other Bevers to come and live within their Liberty, but all join to drive them away, having a regular ſort of Government among them.

There are ſome wandering Bevers, which are found abroad and never Hut, and they are ſuch as would not work and have been therefore expell'd by the reſt.

When the Winter comes on, the Bevers lay up Store of all ſorts of Wood to feed on till the Spring, for they will neither eat one another nor any ſort of Fiſh. They feed on nothing but the Bark and Roots of Trees, and therefore they lay up ſufficient Store thereof in

the

the Water, under their Huts, that they may not be oblig'd to go farther for it.

The Savages alſo catch Otters, Wild Cats, Wolves, Martins, Foxes, and ſeveral other Creatures, to Trade with their Skins, but this is done with Eaſe in the Winter taking them in Gins; tho' ſometimes they ſhoot Otters, when they have Plenty of Powder and Shot, which they commonly have in Exchange for their Furs, with ſome Tobacco.

I will now ſpeak of the Cuſtoms of the Savages, wherein perhaps I may not be too ſtrictly regular, but deliver them as they occurr'd to my Obſervation. I begin with their Marri- *Marriages.*
ages, will proceed to their Children, and ſo through all the Actions of their Lives. When a Young Man has a liking to a Maid, he goes to her Father, and ſays, *I would willingly be admitted into your Family*, for they uſe no Compliments; the Anſwer he receives is, that he muſt ſpeak to her Mother, and generally if he is a good Hunter the Courtſhip is ſoon over. However ſometimes it coſts the Lover many a weary Step to gain his Miſtreſs, for he is oblig'd to maintain the whole Family during a certain Time, and if the Maid be very deſerving he muſt Purchaſe her with Preſents. There is not much Ceremony at the Marriage, the Father and Mother ſay to their Daughter, *Follow that Young Man, he is your Husband*; and all is over. They go away into the Woods together; ſome Days after they return and invite all the Neighbours, who Feaſt together and are very Merry. The Father commends his Son-in-law, and recounts the Exploits of his Forefathers, and all the Company Applauds his Choice.

When the Lovers are not too remote, the Marriage is Celebrated in the Face of the Church, and I ſaw many who were Marry'd before, after the Savage Manner, come to renew the Matrimonial Bonds in the Church.

As ſoon as a Woman believes ſhe is with Child, ſhe muſt acquaint her Husband, who never has to do with her again till ſhe is Deliver'd; but this is not generally obſerv'd by all. When the Wife is near being Deliver'd, ſhe leaves the Hut and goes away into the Wood, at ſome Diſtance from it, with another Woman to aſſiſt her, and the Buſineſs is ſoon over. The Woman Deliver'd gives her Aſſiſtant the Knife which cut the Navel String, and that is all her Reward. The new born Babe is immediately waſh'd, whether it be in Winter or Summer. The firſt Nouriſhment it takes is the Oil of ſome Fiſh, or Melted Tallow of ſome Beaſt, the Infant is made to ſwallow it, and after, it has nothing but the Mother's Milk, till it is big enough to feed like other Children. It's Mantles are Fox, Gooſe, Swan, or Buſtards Skins, and under it's Poſteriors they lay a Parcel of Moſs, that it may not ſpoil thoſe fine Ornaments. The Cradle is a ſort of flat Box, with a Lid, or Cover, with two Hooks at the Lower End of the Bottom Board, and a ſmall Piece of Wood at the Upper End, ſticking out three, or four Fingers to faſten a Leather Thong to, by which they carry it, and in it the Infant is made faſt, with only the Head out. The Mother carries it thus whereſoever ſhe goes, and they are always Back to Back: When ſhe will unload her ſelf, ſhe never lays it along, but ſets it ſtanding upright againſt any thing that is convenient for the Purpoſe, or elſe hangs it up on any thing that can bear it. If a Son is born there

is

is great Rejoycing; but if it happens to be a Daughter they are rather displeas'd. When any Savage passing by goes into the Hut and seeing the New-born Infant, takes it up and makes much of him, the Parents make that Person a Present in Return, and if the Child happens to Piss on the Party that holds him, as it often falls out, for there is always a Hole in the Skins he is wrapp'd in for that Purpose, they make another Present for Satisfaction.

When the Child cuts the first Tooth, they make a great Feast, and exercise their own Teeth for Joy, that the Infant will soon be able to use his own. This shows how fond they are of their Children, when born, but they are not so kind to them in the Womb, for if the Mother proves with Child again whilst the former Infant is sucking, she takes a Potion to make her Miscarry, alledging that she is not able to afford Nourishment to Two at once, nor to carry them about in the Woods, and therefore she thinks it reasonable to destroy the one, in Order to save the other. *Miscarriages procur'd.*

Again, the first Time the Son kills any Game, there is another Entertainment, for the whole Family and all the Neighbouring Savages; if it happens at a Time when they are abroad in the Woods, they wait for their Return, and dry their Meat to preserve it. At these Feasts a very peculiar Ceremony is observ'd, the Young Hunter and his Parents do not taste one Bit, of the Game he has kill'd; but look upon it as Honourable to distribute it among all the Company, tho' it be never so small. Besides they take Care always to put it last into the Kettle; for they eat no roast Meat, but all boil'd. They perfectly cram themselves, without any other Intermission, than whilst they shout and sing in *Feastings.*

Honour

Honour of the Young Hunter. All he kills, whilſt very Young, is given away to others, to ſhow his Dexterity and Courage; but he is not ſo free when Marriageable.

Preferment by Merit.

The Hopes of attaining to ſome Command, encourages every Man to excel in Hunting, that being the way to Preferment; for there is no Inheritance or Birth Right; only Merit raiſes every Man. When once a Man has attain'd that High Poſt, he can never be put out of it, unleſs it be for ſome heinous Offence. The Honour of that Dignity is not great, for he is only the firſt among about an Hundred of poor Wretches, more or leſs, according to the Quarter he lives in; yet they pay him Reſpect either in Peace or War, and obey his Orders as good Subjects do their Kings. I have ſeen one of thoſe Chiefs of the Savages come to the Fort of *St. John*'s River, to receive the Preſents made him by *France*. His Name was *Sagaino*.

Fort St. John.

That Fort is only ſodded, having four Baſtions, with ſix Pieces of Cannon on each of them; however during the laſt War, it was defended againſt the *Engliſh* by an Hundred Men. That

Account of a Chief.

Chief I have mention'd, was Grandſon to a Savage, who had been made a Gentleman by King *Henry* the Eighth of *France*, for having expell'd the *Engliſh* Savages out of his Dominions. There was nothing, either in his Mien or Garb, to diſtinguiſh him by, from the Reſt of his Company, he was of a Middle Stature, and all his Merit muſt be in his Courage or his Senſe. As ſoon as he came into the Fort, I obſerv'd, that after ſome Compliments he made the Officers, which I did not underſtand, he ſate down, without much Ceremony, but looking very grave, thoſe who attended him, being about Twenty or Thirty ſtanding in Order about the Room.

That

That was the first Honour I saw paid him, but what afforded the Spectators belonging to the Fort a pleasant Scene was, to see one of the Savages part from the rest and come to salute me in most profound Manner, all his Compliment consisting in the Repetition of the Word Brother about Twenty Times. I knew him not for such, unless in *JESUS CHRIST*, and only answer'd, by bowing as he did; but perceiv'd he was one of those I had treated at *Chibouetou*, and to whom I had given Powder and Shot, as I mention'd there. The Wife of one of the Prime *French* Officers, a very Witty and Handsome Woman, came up to him, Laughing heartily at the Adventure, and ask'd him in the Savage Tongue, which she speaks as well as *French*, where he had seen me. He answer'd, what I said above, and added, That he had carry'd all sorts of wild Foul for me to *Chibouetou*, in Return for my Civility to him, but prov'd so unfortunate that I was gone. This the Lady told me and the Savage return'd to his Place.

His Entertainments.

Then they gave all the Savage Company Tobacco, Pipes and Brandy to refresh them; at which they seem'd well pleas'd and presently fell to it. One of them fill'd and lighted a Pipe and gave it to *Sagaino*, who soon puff'd it out with a mighty Smoke, then return'd it to the same Person to fill again, and suck'd it out as he had done before. As soon as he had begun they all lighted their Pipes, and from Time to Time took Care to wash their Throats with Brandy. This was only a Preparative, whilst the Entertainment was got ready, which consisted of Pease, Prunes and Flower, all boil'd together in fresh Water without Salt, that it might be the sweeter, and was to them the greatest Dainty. All the Difference between them and

Swine

Swine in the way of eating that Pottage was, that they laded it up to their Mouths with their Hands, for they are as greedy of it as thoſe Creatures, only by way of Precedence the Chief begun firſt. They made no long ſtay there; for the *Chevalier de Villebon*, Governor of *Accadia*, dy'd that ſame Night, and they being concern'd at it, went away immediately, after having receiv'd their Preſents, which are generally Fire Locks.

Feaſting among the Savages.

To come to the Entertainments the Savages make among themſelves; perhaps ſome will hardly believe that a Dog is their greateſt Dainty. If they are to treat one of their Chiefs the poor Dog is ſure to dye, for that is the moſt Honourable Meat they can ſet before them, and which beſt expreſſes their Reſpect. Nor does the poor Creature eſcape, when they entertain any particular Friend, and it is not the worſt they have that is kill'd, but that which is moſt valuable for Hunting. Nothing is ſpar'd, when they make a Feaſt; but their Joy is often mix'd with Weeping; ſome old doating Savage Woman, in the midſt of the Rejoycing calls to Mind, that Twenty, or Thirty Years before ſhe had a Son kill'd, then ſome one of the Gueſts, taking Compaſſion on her Misfortune promiſes her Revenge, and never gives over till he has kill'd one of that Nation, which committed the Fact, he brings her the Head, and ſhe eats her Belly full of it. The reſt of the Company never ſtir till they have devour'd all the Meat, and for Drink they think of none but fair Water.

Women.

The Women generally dreſs the Meat for their Husbands and do not eat with them, but with their Children, giving each his Portion, in a Diſh made of the Bark of ſome Tree. When

they

they have been at Feaſt and are quite full, they go away together to ſing and dance far enough from the Hut, that they may not diſturb thoſe that ſtay in it. Then the Men left by themſelves tell what Feats they have perform'd in Fiſhing, Hunting, or War, which are the whole Subject of their Diſcourſe. It has been forbid to ſupply them with Brandy, becauſe, when Drunk with it, they were wont to commit the moſt enormous Crimes.

Wars.

The War is ſometimes between different Nations, as the *Engliſh* and the *French* Savages and ſometimes among thoſe of the ſame Nation. When the Chiefs think they have receiv'd any Wrong, they call their People together, and make a Speech to encourage them, then lifting up their Axes the Queſtion is put, whether they will not all agree to take them in Hand; the whole Company conſents, and they make a Mock Skirmiſh among themſelves, as if they were in Earneſt. They do not always ſtay till they are inſulted by others, for upon the leaſt Conceit that a War is likely to break out, they preſently have Recourſe to their Conjurers, or Fortune-tellers for Information, that they may be in a Readineſs to receive their Enemies.

Conjuring.

Their Manner of conſulting the Devil, is as follows. They withdraw into ſome thick Part of the Wood into which the Sun Beams can ſcarce make their Way, there the Savage appointed to be the Soothſayer turns and winds his Body into the moſt extravagant Poſtures, making ſuch monſtrous Grimaces as might fright any but the Devil, putting out his Tongue and foaming hideouſly, which he never gives over till there is a Signal, that the Devil is ready to anſwer; the whole Wood quakes and cracks and

and all the Company hears the Voice and gives entire Credit to it.

I never went to see any of this, and could scarce believe it, as not much regarding their Superstitions; however I will mention an Adventure that happen'd whilst I was in the Country, and which convinc'd me of the certainty of the Soothsaying in an extraordinary Manner.

Strange Adventure

A Gentleman inhabiting that Savage Country had a Brother at Sea, who happening to be long absent, he suspected him to be cast away, and to be out of his Doubt he resolv'd to consult the Oracle of those Soothsayers, or Conjurers. There was no Difficulty in performing it, for there were enough ready to oblige him in that particular; but being himself present, the Devil signify'd, that he could not return an Answer, because that Person had been Baptiz'd; he withdrew, and then the Devil declar'd he should see his Brother alive, within three Days, which fell out accordingly.

Worship,

To go on with the Superstitions of the Savages, they formerly worshipp'd the Sun, whom they call *Nichekaminou*, and which in their Langnage signifies, the Greatest, they return'd him Thanks for the Good he did them and intreated the Devil, whom they call *Mendon* to do them no Harm. They had Magicians, whom they honour'd and respected, giving them at their Feasts, the best Bits of the Fish or Flesh they had to eat. These crafty Magicians abus'd their Credulity; forbidding those Morsels as destructive, that they might feed on them themselves, saying they were of use for their Art, and the others had so little Sense as to believe them. When one of them dy'd, they us'd to put into his Grave, a living Dog, an Ax, a Fire Lock, *Indian Wheat*, a Pipe, Tobacco, a Kettle, Powder,

der, Shot, a Canoe and a Blanket, believing he was going a long Voyage and ſtood in Need of all thoſe Neceſſaries for his Subſiſtance; but our Miſſioners have made them all ſenſible of the Folly of ſuch a Notion. They ſtill retain one Piece of Superſtition, which is that they pull out and throw away the Eyes of Fiſh, Birds and Beaſts, alledging, that if they did not, they would be ſeen by the reſt of the ſame Kind, and conſequently could never come near them, nor will they ever burn the Bones. Beſides they will never ſinge the Feet of Ducks, Geeſe, Buſtards, Swans, or any other Water Foul, as fancying that the others which are ſtill alive would never be able to ſtand upon the Sand, and conſequently they ſhould kill but few of them.

Ridiculous Notions.

If a Maid that has her Courſes happens to ſtep over a Batchelor, as they live in the ſame Hut, he conceits he is Diſabled of all his Limbs, and is ſo fully convinc'd of his Weakneſs, that he will not attempt to move one ſtep; but lies ſtill till the imaginary Courſe of the Diſtemper, which is of the ſame Nature, is over. Should ſhe happen to touch his Fire Lock at that Time, he would conclude it Inchanted, and that there was no killing any thing with it ever after, and this Opinion is ſo ſtrongly rooted, in them, that they are leſs afraid of the worſt Spels of their Inchanters. When a Woman is in that Condition, ſhe muſt go out of the way, and give her Husband Notice, leſt he ſhould have a Mind to touch her, without knowing of it, and as long as it laſts he does not come near her.

Hoſpitality

Let us leave the fooliſh Superſtitions of the Savages to proceed to one of their beſt and moſt commendable Qualities, which is their Hoſpitality,

lity, for they ſupport one another to the utmoſt of their Power; if any one has Proviſion, he never fails to ſhare it with thoſe who have none and are in want. A Savage will rather ſtarve than eat a Teal alone, when he has kill'd it, tho' it be to ſave his Life; but will carry it to the Hut, where he knows others are in want as well as himſelf, and give every one his ſhare. When one of them goes to viſit another, he who receives the Viſit, does not inquire into the Buſineſs that brings him, but the firſt thing is to ſet Meat before him, and after that they talk of their Buſineſs, if they have any, and the Reaſon they give for it is, that if they ſhould firſt talk of their Affairs, as ſoon as that were over he would be gone. When ſeveral of them are Hunting together, he who happens to kill a Beaſt, contenting himſelf with the Honour, gives it up to his Companions, who dividing of it among themſelves, generouſly return him the beſt Part. It is wonderful to ſee the Boldneſs and Cowardiſe of thoſe People at the ſame Time, they never ſtick to attack a Bear, that comes in their way as they are Hunting, and yet they Quake at the Sight of ſo gentle a Creature as a Horſe, as I have my ſelf ſeen more than once at *Port Royal*.

Charity to Old Men. When an old decay'd Savage can no longer go a Hunting, and happens to loſe his only Son in the Wars, he in his Grief and Deſpair calls together his Friends, feaſts, and gives them an Account of his Misfortune. They being mov'd with Compaſſion, conſider his Calamity and ingage to furniſh him with another Son, which they ſoon endeavour to perform. They go away into the Country where that ſo much lamented Son was kill'd, and look out for another Youth for the unhappy Father, who has loſt his own,

whom

whom they bring and he adopts him; the Young Man conſents to it and ingages his Word, which is religiouſly obſerv'd among them, and thus the Father is Comforted for the Loſs of his Son.

Tho' the Savages live in the Woods among Beaſts, they are ſtrict Obſervers of Decency. A Brother will never ſpeak a Word before his Siſter, which may the leaſt misbecome her Modeſty. The Lye given would be a moſt heinous Offence, and the Parents would ever look upon him as an unworthy Brother, and continually make him ſenſible of their Anger; ſo that they are always very cautious, and this Reſpect towards their Siſters is to a wonderful Degree. Should a Brother have Occaſion to break Wind, he would rather burſt than it ſhould be heard. A Brother and Siſter happening to be together in the Woods, he had Occaſion to eaſe himſelf, and withdrew to one ſide, whilſt his Poſteriors were bare the Gnats ſtung it, and he putting back his Hand to drive them away defil'd it with his Ordure. Some other Gnats at the ſame Time biting his Forehead, he clapp'd his Hand to it in that foul Condition, and left ſome of the Filth on it. When he return'd to his Siſter, ſhe ſeeing the Foulneſs on his Forehead, was ſo much out of Countenance, that ſhe went and hang'd her ſelf. When the Savages have any natural Occaſion that preſſes them, they are very careful not to make it known, but withdraw from their Company, without ſpeaking one Word.

Decency obſerv'd.

It may fall out ſometimes, when the Savages have drank too much Brandy, that they will come to a *French* Inhabitants Houſe and inſult him. If their Inſolence is more than can be born, and they are well beaten, they will re-

turn ere long and beg Pardon for their Offence, and as an Attonement bring a Preſent of their beſt Commodities; but if any one is ſtruck, without having given a Provocation, for they know when they are in the Wrong, he will certainly remember it till he has an Opportunity of being Reveng'd with his Ax, or his Fire Lock.

Habit. As for the Garments of the Savages, they cover their Nakedneſs with the Skins of Beaſts, or elſe with ſome courſe Clout they receive in Exchange for their Furs, which they wrap about them. There is ſcarce any Difference between the Habit of the Men and Women; but that the Women's hang down to their Ankles, like Petticoats, and the Men's do not reach beyond their Knees, that their Legs may be the freer for Hunting. In Summer ſome Young Men wear only a Shirt, and that ſo ſhort, that they are forc'd to make uſe of a Girdle, to which a Piece of Stuff, or Skin is made faſt to cover thoſe Parts that ought to be hid. That Shirt rots on their Back, for once put on, they never take it off till all in Rags. Both Men and Women are almoſt continually bareheaded; tho' ſometimes they put on a little ſort of a Skull Cap, which covers only the Crown of the Head. Some few wear Shoes and Stockins, but moſt of them none. The Stockins are made of two Pieces of Courſe Cloth ſew'd together, ſo that there are always two Flaps four Fingers broad beyond the Seam. Their Shoes are made of the Skins of Sea Wolves, or Seals, like the *Iriſh* Brogues, without Heels, and ty'd on with Thongs, which run through the Quarters like the String of a Purſe. They alſo make them of Elk's Skins, which they imbelleſh with Colours, and an Edging of Porcupine Quills Red and

and White; but thoſe they ſell to ſuch as deſire to carry them to ſhow in other Countries. Both Men and Women paint themſelves more than any other People in the World. They bind their Hair with Strings of black and white ſmall Glaſs Beads, and make up a great Knot of it, which hangs no lower than their Ears. This Ornament is common both to Men and Women, and the former have no more Beard than the latter. Their Hair never grows Grey, and is always very ſmooth, for they continually daub it with Greaſe, or Fiſh Oil, which is their Eſſence.

Among thoſe many Raggamuffins, there are now and then ſome Beaus, who affect a *French* Air. When they have kill'd many Wild Beaſts in the Winter, they Trade with their Skins in the Spring, and Cloath themſelves from Head to Foot with what they receive in Exchange; but ſtill they look like Gypſies, being of a Darker Complexion than they, ſo that they are eaſily known at a Diſtance. However tho' their Skins are of an Olive Colour, their Teeth are as white as Alabaſter, and Men and Women, Boys and Girls all ſmoke Tobacco, which is their greateſt Delight. *Savage Beaus.*

There is another Thing, which they alſo look upon as an Ornament, that is, marking themſelves on ſeveral Parts of the Body, and even the Face; but it requires much Patience and Reſolution, for it is long doing and they muſt endure much. Some *French* Men have try'd it, for my Part I had not the Curioſity of bearing thoſe Marks. They prick the Skin with a Needle, and then fill up the Holes, ſome with Vermillion, and ſome with Gun-powder, both pounded very fine, ſo that each Colour is plainly diſtinguiſhable on the Skin, and thus they *Figures on their Bodies and Faces.*

make all ſorts of Figures, as Croſſes, the Name of *JESUS*, Flowers, or whatſoever elſe they think fit, and thoſe Marks never wear out. I ſaw a Savage dye in the *Hotel Dieu* at *Paris*, who was mark'd after that Manner; the Surgeons flead him and dreſs'd his Skin, and yet that remain'd in it. I was much ſurpriz'd to ſee People, who underſtand nothing of Painting nor Drawing, to make thoſe Figures ſo nicely; but they do Paint ſome Things curiouſly enough, on Skins they dreſs, with the Juice of ſome ſorts of Fruits.

Speaking by Signs. Their way of Writing, if we may ſo call it, is very ſingular, for whereas ſome Eaſtern Nations will underſtand one another by the Help of Flowers, theſe People expreſs themſelves by little Bits of Wood variouſly plac'd. They make Collars of thoſe little Sticks, which ſerve either to declare War, or to propoſe Peace, and they ſend them to thoſe Nations with whom they are at Variance. When the War is ended, they bury the Ax in a Pit as deep as they can dig it, that it may not be found again, by which they would denote, that Peace is ſo amiable and precious, that it ought never to be diſturb'd.

They do not compute their Years by Days, Weeks, and Months, but by Nights, or the memorable Accidents that happen, and ſometimes the Time ſlips away without being obſerv'd by them. When they are in a Place where they find Plenty of Wild Beaſts and Foul, they ſtay as long as thoſe laſt; and when they have almoſt deſtroy'd them and the Pot is not well ſupply'd, they remove to ſeek out more, being never ſo well pleas'd as when there is much to eat, and they expreſs their Joy by Singing and Dancing. *Good Voices.* Their Voices are very agreeable when they will ſing well; but

but their Dancing of all ſorts is very extravagant. I have heard them ſeveral Times, in the Church of *Port Royal*, ſing at *High Maſs* and *Even-Song*; the Women's Voices more eſpecially were ſo ſweet, that I fancy'd I was hearing the Angels praiſe God, and the more, for that I could not ſee their Lips move. The Men's Voices mix'd with thoſe of the Women from Time to Time made it ſo wonderful fine, that I was raviſh'd. They ſang all the Holy Hymns tranſlated into their Language to moſt Harmonious Tunes, all which had been perform'd by a Miſſioner who liv'd there a long Time, and dy'd in that Charitable Employment. The Savages had a great Loſs of him, for he took particular Care to inſtruct them, and they were ſenſible of it, and bury'd him in the moſt decent Manner they were able, being the ſame whoſe Tomb I deſcrib'd, about the Beginning of this Relation.

Dancing.

The Savages dance clinging cloſe to one another, in a Ring, leaping gently with both their Feet join'd, and endeavouring to outdo one another in monſtrous Motions of their Bodies and Grimaces. The Time is kept by a ſort of Tone, which if it can be expreſs'd in Writing, is *Houen*, *Houen*, *Houen*, and they ſtand ſtill at certain Times to make moſt hideous Cries, which alſo put an End to the Dance. The Inſtrument is anſwerable to the reſt, being a ſmall Staff about a Foot long, with which one of the Savages who does not dance ſtrikes againſt a Tree, or ſome other Thing, according to the Place they are in, ſinging through his Noſe at the ſame Time. Their Feet, which are turn'd inwards from their Cradle and long kept ſo, that they may go the better on their Rackets, are fitted for ſuch Dancing. Thoſe Antick

Dancers came ſeveral Times, upon rejoycing Days to give me that Diverſion, but I am apt to believe they did it for the Sake of ſome Brandy I gave them, for which they will go a great Way.

Odd Knowledge. It is very remarkable among theſe People, that if one of them in his Way ſpyes the Print of another's Foot on the Snow, or on the ſoft Earth he certainly knows by the manner of the Heel and Toes, or by the whole Foot of what Nation he was who left that Impreſſion.

Good Scent. To ſhow what excellent Noſes they have I will mention this Inſtance. A *French* Man had a little Brandy left in the Bottom of a Bottel, which he kept very choice till he could get more, never drinking any without great need and but a very little at a Time. A Savage hapned to come into his Houſe on the Coaſt, almoſt ſpent and ready to faint with Toil and long faſting, and begg'd of him one Dram of that Liquor he kept ſo cloſe. The *French* Man, who reſerv'd it for himſelf, made no Difficulty to ſay he had none. *Have you none*, anſwer'd the Savage? *Why do you lye? I ſmell it, give me ſome for it will ſave my Life, becauſe I am quite ſpent, go in there and you will find it.* This he ſaid pointing to a Place cloſe by him, but he would have ſmelt it out at an Hundred Paces diſtance. The *French* Man could no longer refuſe to relieve him; but upon Condition he ſhould promiſe not to tell his Companions; The Savage promis'd it, but at the ſame Time told him it was to no Purpoſe, for if any of them came into his Houſe they would ſmell it out as he had done.

Notwithſtanding the irregular Courſe of Life the Savages lead, they live to a great Age. They often paſs from the greateſt Exceſs of eat-

ing

ing to extreme Want and yet that makes no Alteration in their State of Health.

When they are ſpent and diſpirited with over-much Toil, which is the moſt general Diſtemper among them, they cure themſelves by much ſweating. They make a Pit in the Ground of their own length, both Sides whereof they line with Stones made almoſt red Hot, then lay a Bed of the Branches of the Firr Tree at the Bottom and lye on it at their full Length; after which they are cover'd with more Branches of the ſame Sort, which heat, and being of a bituminous nature make a thick Smoke, and thus in a ſhort Time they are in a thorough Sweat, and continue ſo long as they think fit; but what I moſt admir'd was, that thoſe Sweating Pits were always made on the Bank of a Lake or of a River and that the Savages as ſoon as they came out reeking Wet threw themſelves into the Water, and thus they are immediately cur'd by ſuch contrary Extremes. *Way of ſweating.*

They often meet with Hurts, by Accidents, but nature has provided a wonderful Remedy for all their misfortunes of that Sort under the Bark of a Sort of Thorns, which are very common throughout all *Accadia*; being a Sort of Turpentine much finer and more balſamick than that we have from *Venice*, and it is to be found in every Place, where there may be Occaſion for it. If they happen to break an Arm, or a Leg, they ſet the Bone again exactly and make great Boulſters or Pads of Moſs, which they cover with their Turpentine and lay about the broken Limb, covering all with ſome Bark of the Birch Tree, becauſe it is pliable and eaſily takes the Shape of the Part; nor do they omit ſplintering but to keep all tight, they take long Pieces of thinner Bark and make a proper Bandage; then *ACure for all Hurts.* *For broken Bones.*

they lay the Patient conveniently on a Bed of Moſs and this Method never fails. If ſuch an Accident happens to a Savage when he is alone, he either fires his Piece ſeveral Times, to call others to his Aſſiſtance, or if he has none makes a Smoke, which are the uſual Signals among them, and always anſwer in Time of need. They build a Hut in the Place where the Misfortune happens after this manner. They ſet up Fifteen or Sixteen Stakes in a Circle, according to the intended Bigneſs, two Foot from each other, and about two Fathom or two Fathom and a Half in Height, the upper Ends meeting in a Point and bound together; the whole is cover'd with Firr Tree Boughs and large Pieces of the Bark of the ſame Tree, or of Birch and ſometimes with Skins, leaving only a Hole at the Bottom, through which there is no going in or out but on all four. A Pole goes a croſs the Middle within, four or five Foot from the Ground, ſerving to hang the Pot over the Fire, which is always very ſmall and in the Middle of the Hut. The Patient's Companions go a Hunting and take Care of him till he is able to go as well as they.

Srange Accident. I cannot omit to mention an Accident which may ſeem incredible but is infallibly true. A *French* Gentleman, who had ſerv'd in the Army travelling from *Quebec* to Port Royal, which is above a Month's Journey by Land, had the Misfortune to break his Leg, ſome Days after he ſet out, and had no Company with him but a Dog. Conſidering what to do in that deplorable Condition, he remember'd he had Paper about him and a Pencil, with which he writ to his Friends at *Quebec*, giving them an Account of his diſaſter, deſcribing the Place where he lay, and praying ſpeedy Relief. This note he ty'd about his Dog's

Collar

Collar and then beat his Dog till he oblig'd the poor faithful Creature to leave him. The Dog ran back to *Quebec*, where his Masters Friends seeing him soon observ'd the Paper at his Collar, and taking it off understood what had hapned. Savages who knew the Country were immediately dispatch'd and the Dog with them, by whom they were conducted to his Master, who had then lain several Days stretch'd out on the Moss and fasting. The Natives had brought Provisions with them and immediately apply'd themselves to the Cure. A Hut was built, the Pot set a boiling, they went abroad a hunting and so continu'd to do till the Patient was perfectly cur'd. He came with the same Company to *Port Royal*, where he related what has been here said.

Persons almost drowned how recover'd.

To return to the Savages they have an Art of recovering themselves even from Death. They are often expos'd to be drowned, because their slight Canoes made of Bark are so subject to overset. Those who have the good Fortune to get ashore, make all possible Speed to take up the rest that are still remaining in the Water; then they fill the Panch of some Beast, or a large and long Gut, which are their usual Vessels for keeping of the Oyl made of any Fish, with the Smoke of Tobacco, and having ty'd up one End very close they apply to the other a Tobacco Pipe, the End whereof they put into the Fundament of the drowned Person and pressing the aforesaid Gut, drive the Smoke through that Pipe into his Body; then they hang him up by the Feet on the next Tree, and generally have the Satisfaction to see that the Clister of Smoke, makes them cast up all the Water they have swallow'd and brings them to Life again. It is easy for them to perceive when the Patient is recover'd by his Motions and Strugglings.

They

Falling Sickneſs cur'd. They have an infallible Remedy for the falling Sickneſs. A Soldier belonging to the Fort of *St. John*, had been troubled with that Diſtemper about fifteen or twenty Years and it ſeiz'd him almoſt every Day. A Savage Woman hapning to be there when he was in his Fit, was ſo much concern'd to ſee him foam at the Mouth and beat himſelf, that ſhe went away into the Woods to ſeek out a ſpecifick ſhe was acquainted with for his Diſtemper. She brought two Doſes, each of them about the bigneſs of a Bean, of a Sort of Root grated, or powder'd, gave one of them to the Patient, when his Fit was over, and caus'd him to be cover'd warm. She gave Notice, that he would ſweat very much and that he would purge both upwards and downwards, all which accordingly hapned. The Governor of the Fort was acquainted, but took little notice of it, ſaying that the Cure would be ſufficient to verify the Truth of that Woman's Promiſes. The next Day ſhe order'd he ſhould reſt, and going away herſelf directed the other Doſe ſhould be given him the Day after and he would be perfectly cur'd; he did what was enjoin'd, the Medecine had the ſame Effect as the firſt Time, and the Soldier never had another Fit of his Diſtemper, I ſaw him my ſelf long after in perfect Health. When Seven or Eight Days were paſs'd and it was obſerv'd that his Fit did not return as uſual, the Governor was much concern'd, he had not learnt that excellent Compoſition of ſo rare a Remedy. He caus'd ſtrict Search to be made for the Woman, but ſhe could never be hear'd of.

Juglers. Our experteſt Juglers would be aſham'd to ſhow their Faces before the *Accadians*, who are wonderful in that Way. I will mention two particulars of a thouſand I have ſeen, which make

me conclude the Devil muſt have a Hand in their Skill. In the firſt Place, they chew a Firelock Flint and grind it as ſmall as Sand, which they ſhow in their Hands and then ſwallow every Corn of it, this perhaps may be perform'd without the Help of the Devil. When the Flint thus reduc'd to Powder is gone down into their Stomach, they take a ſmall Stick, about a Foot long and very ſmooth, they ſmoke and it receives all the ſmoke, muttering ſome odd Words next they thurſt it down their Throat, their Countenance changes, as if they were choaking, they rake about with the Stick and after ſome odd Grimaces, they draw it up with the Flint at the End of it, whole and entire.

The ſecond Trick, not inferior to the firſt, is as follows. They make an Otter's Skin walk, that has been flead off perhaps ſix Months before and their Method is this. When they have extended it, with the Belly downwards, they gather up the Head behind in Folds, ſo that it is in a Heap. On the right Hand of the Head, at the Diſtance of four or five Foot, they place a Looking Glaſs; they are ſo fond of ſeeing themſelves that doubtleſs they believe Beaſts are ſo too. Thus the Otter is put into a Poſture to move upon his Paws, which they always ſave, fleaing them, when they would have an entire Skin. Then the Savage, who is to make the Skin walk, skips, and dances, leaps over it, falls on the Ground, rouls about, torments himſelf, claps his Feet and Hands, riſes and makes the Air reſound with his ſhrill Cries. He puts himſelf into a ſtrange Ferment, ſweats till it runs down, his Eyes look like Fire, he foams at the Mouth and at laſt the Skin walks, at firſt with much Difficulty, but by Degrees it moves on to the Glaſs, where it ſtops. When the Skin is backward

ward in moving, the Savage tells the Spectators, who are of another Nation, that their Spirit is ſtronger than his.

The Devil beats the Savages. That wicked Spirit ſometimes beats them outrageouſly, ſo that all the Marks and Contuſions may be ſeen about their Bodies. Then they ſay he is angry and are only troubled at thoſe Bruiſes he leaves on them.

Savage Nations. I will not pretend to mention all the ſeveral Savage Nations, their Number being too great; but will only take Notice of as many as may ſerve to ſatisfy the Curious. The Savages, who live about *Port Royal*, are call'd *Miquemaques*, and the ſame dwell along the Banks of *St. John's* River, which is the fineſt in *Accadia*. It is very full of Fiſh, and abounds in Trouts and Salmon, which are eaſily taken, The *Maricites* live there alſo, and are more Numerous than the others. On the River of *St. George*, which parts *New France* from *New England* are the *Kanibos*, and the *Abenakis*. Towards *Quebec* dwell the *Papinachies*, the *Saquenets*, the *Algonquins*, the *Iroquois*, the *Hurons*, the *Loups*, and the *Socokis*, good and bad for *France*.

St. John's *River.*

Algonquins. To begin with the *Algonquins*, it is the braveſt and moſt warlike Nation among the Savages. They are generally at War with the *Iroquois*, who look upon them as their moſt formidable Enemies, and by whom they have been always vanquiſh'd. They have no certain Place of abode; but are always wandring in the Woods, from one Place to another; nor do they Cultivate the Land as others do, who ſow *Indian* Wheat; alledging, that ſuch Employment belong to none but mean Souls, and that Noble Warriors, who can Triumph over their Enemies and attack the fierceſt Beaſts, are to live on nothing but what they kill.

Theſe

These are lofty Nations, but the *Iroquois* are wiſer, they Till their Land very induſtriouſly and gather much *Indian* Corn, as alſo Roots and Herbs, for their Suſtenance. They have in a very fine Country, many ſpacious and delightful Plains, with ſeveral conſiderable Villages, which they Fortify on all Sides, and where they keep good Guards, to prevent being ſurpriz'd by the Troops from *Quebec*, when they make Excurſions that way. I will not ſpeak of the inhuman Tortures they put our Men to, when they happen to take any of them, becauſe that Particular is well known. Iroquois.

The *Outaois* are good Friends to the *French*; they never eat any thing but Fleſh either freſh or dry'd and devour a great Quantity of it; but their Neighbours the *Sauteurs* on the contrary eat nothing but Fiſh, with which the Lake *Erier*, about which they live furniſhes them at all Times. That light Diet makes them very Active, they are the ſwifteſt Runners, and will hold it longer than any of the other Savages. They do not uſe Fire Arms, but are extraordinary Dexterous at their Bows, and uſe a very Diverting Exerciſe. They provide a ſort of light Balls, like Foot Balls, and Staves or Clubs with flat Heads, as big as an Egg, with which they go out in Troops to divert themſelves in a Meadow; there they divide themſelves into Two equal Parties, ſtanding at a certain Diſtance from each other. A Ball is thrown up by a Luſty Fellow, and then they all begin to ſtrike at it, which they are ſo expert at, ſtriking it from one Side to the other, that it ſometimes is kept up an Hour in the Air, without falling to the Ground, for that Side which firſt lets it fall loſes whatis play'd for. Outaois. Sauteurs.

The

Esquinos. The *Esquinos* save the Trouble of Dressing their Meat; for they eat it Raw. When these People happen to be in a Storm at Sea, and they are often very Boisterous in those Parts, they shut themselves up in their Canoes, with Covers provided for that Purpose, shutting so close, that not a Drop of Water can get in, and so roul about till the Weather grows Calmer, and they can again make use of their Oars.

I have been brief in speaking of these Nations, and omit many more I could give an Account of, to avoid repeating, what has been mention'd by others, and thus put an End to this Relation.

A Letter from Father James Xavier, *Missioner of the Society of* Jesus, *to* F. Fleurian, *of the same Society.*

Naxia, March 20, 1701.

Rev. Father,

I Think it my Duty, to give you an Account, according to your Desire, of the Blessings God has been pleas'd to bestow on the Missions we undertake from Time to Time, to the Islands of the *Archipelago*. *Syphanto*, *Serpho*, *Thermia*, and *Andros*, are those we Visited last Year.

The

The Island of *Syphanto* is about fifteen Leagues in Compass. It is a fine Country and the Climate temperate. It has Abundance of Springs of excellent Water; and great store of Olive Trees affording delicate Oil. Wine, Corn, Herbs, the Fruit, Capres and Cotton grow there in great Plenty. Lemmon, Orange, and other sort of Trees, would be more Numerous were they carefully Cultivated. *Syphanto Island.*

That Island appears to have formerly yielded a considerable Revenue. There are still to be seen several long subterranean Ways and the People pretend there was formerly much Gold and Silver dug out of them; and there are still some Ruins as it were of Forges, where the Metals perhaps were refin'd, as they came out of the Mines. Monsieur *Guyon*, the *French* Consul assur'd us, that during the last War, a *Venetian*, who was an able Chymist came to make a Trial upon the Spot, and that he saw him get Eighteen Pounds of fine Silver out of Eighty Pounds of Ore. *Gold and Silver Mines there formerly.*

The People of *Syphanto* are Courteous, Affable and Industrious. They speak an agreeable sort of *Greek* and somewhat less corrupted than that of the other Islanders. All their Dwellings are in a large Town, wall'd in, which they call a Castle, and Eight considerable Villages, reckoned to contain Six Thousand Souls. Cotton Cloth and Earthen Ware are all their Trade. *The Inhabitants.*

The *Greek* Bishop resides at *Syphanto*; but his Diocese comprehends Eight other Islands, *viz.* *Serpho*, *Micony*, *Amourgo*, *Nio*, *Stampalia*, *Naypy*, *Stalyno*, and *Polieandro*. That Prelate is about Forty Years of Age, is a Man of Sense, and speaks the Language to Perfection. *Bishop.*

There are in the Island Forty Five Parish Churches, each of them serv'd by it's particular *Papa*. Besides *Parishes.*

those

thoſe Forty Five Churches, there are very many Chappels about the Hills and Plains; they are very Handſome and afford a curious Proſpect at a Diſtance. On the Days of the *Saints*, whoſe Name they bear, Maſs is ſaid in them and that Devotion draws Abundance of People.

Monaſteries. There are alſo in the Iſland Five Monaſteries, Three of Men, and Two of Nuns. The moſt conſiderable of them is ſeated in the Midſt of the Iſland, is well built, and the Church, which is Dedicated to Our Lady very neat. It is Inhabited by Twelve *Caloyers*, or *Greek* Monks, and Five Sccular Prieſts. The Second Monaſtery has but Four *Caloyers* or Monks, is Dedicated to *St. Elias*, and ſtands on the Top of a very High Hill. The Third is abandon'd becauſe there is no Revenue now belonging to it. In *Greece* the Biſhops are taken from among the Religious Men, and if a Secular Prieſt ſhould happen to be choſen, he would be oblig'd firſt to take upon him the Habit of a Religious Man, and to make his Profeſſion in ſome Monaſtery,

Nuns. The Two Monaſteries of Nuns are alſo in the open Country. There are Thirty of thoſe Religious Women in one of them, and Twenty in the other, all of them very Ancient and live by their Work, they are Devout and Virtuous, and perhaps would be much more ſo, if People from Abroad had not the Liberty of going in and out as they pleaſe. However, tho' the ſtrictneſs of Encloſure is not obſerv'd in their Monaſteries, it has never been heard that they have receiv'd the leaſt Inſult, ſince their firſt Foundation. The Infidels there pay an extraordinary Reſpect to the Places where Women live, and it would be an heinous Crime among them

them to go into any ſuch Place to commit any Indecency.

The Rites of the *Latin* Church are much diſus'd at *Syphanto*, and there are only Two little Churches in which they are obſerv'd; the one in the Caſtle Dedicated to *St. Antony* and ſerv'd by a Vicar, who is ſubordinate to the Latin Biſhop of *Milo*, the other in the open Country, Dedicated to the Bleſſed Virgin. There are only Six *Latin* Families in the Iſland, and they are come from other Parts. It was not ſo formerly; the *Latin* Rites flouriſh'd there; the Family of *Gozadini*, which commanded the whole Country was *Latin*, but ſince the Invaſion of the *Turks*, their Deſcendants, like thoſe of many other Families have Degenerated, and are now all *Greeks*. Latin *Rites*.

We arriv'd at *Syphanto* on the 24th of *July*, that is, *Father Luchon* and I, with the *Sieur Deſlandes*, who was ſent with us for Manual Operations in Surgery, which he underſtands perfectly well. The firſt thing we did was to pay a Viſit to the *Greek* Biſhop, and to ask his Leave to Excerciſe the Functions of our Miniſtry. His Reception was at firſt very Cold; but no Man afterwards was more Courteous to us.

Before our Departure from *Conſtantinople*, the Lord Archbiſhop of *Spiga*, Patriarchal Vicar for the Holy See, throughout all the Patriarchate of *Conſtantinople*, had been pleas'd to honour us with a Commiſſion as full as could be deſir'd, wherein he granted us all his own Power.

On the other Hand Monſieur *de Feriol*, the King of *France*'s Embaſſador to the *Porte* had given us a Paſs for Security of our Perſons. That worthy Miniſter, who is equally Zealous for Religion and the Intereſt of his Prince, declar'd to all Perſons, as well *Turks* as others, that we were under his Majeſty's Protection, and accordingly were not only to be permitted to go and come, reſide, and depart at our Pleaſure; but that he alſo deſir'd we might every where receive ſuch Favour and Aſſiſtance as we ſhould ſtand in need of.

Prieſtly Functions ſold.

We began our Miſſion at the Town, having firſt provided all that was Neceſſary for our Subſiſtance, that we might not be Burdenſome to any Body. Thoſe poor People to whom the moſt gratuitous Functions of the Church are ſold, were charm'd to ſee we ſought no Intereſt, and being thereby convinc'd, that our only End was to bring them into the Way of Salvation, thought they could never ſufficiently expreſs their Gratitude. Preaching every Day to a great Multitude of People, that flock'd together from ſeveral Parts of the Iſland; Catechiſing of the Children; viſiting the Sick; and Diſtributing of our Medecines *gratis*, were our continual Employment for the Space of Three Weeks. The Biſhop came ſeveral Times to hear us, and obſerving how much his People were improv'd by our Diſcourſes, could not forbear ſhedding Tears of Joy, ſeveral Times commending us before the Audience and exhorting us to proceed in inſtructing the Flock committed to his Charge.

This encourag'd us to visit all the Villages in the Island, where *F. Luchon* preach'd Morning and Afternoon to great Numbers of People, and sometimes the Church being too little to contain them, he was oblig'd to preach in the open Fields. The rest of the Day was spent in going about to their Houses to Instruct them, without interrupting their Labour. The frequent Use of the Sacraments which some had not been at in Twenty Years, and an extraordinary Reformation of Manners, and of several Abuses that were crept in among them, were the Fruits of our Labours.

Having thus spent Two Months and a Half, we thought it Time to repair to the other Neighbouring Islands. Upon the first News of our intended Departure those good People flock'd about us, Priests, Men, Women and Children, all Wept, as if some publick Calamity had been coming upon them, crying, *You are our Fathers, you are the Angels of our Houses and our Guides to Salvation; take Pity on us, in the Name of JESUS CHRIST, do not forsake us.* These Words were utter'd with such Tokens of Affection, that we could not hold from shedding Tears; however we Comforted them with the Hopes that we would soon return to visit them, and might perhaps, come to settle among them. Before our Departure, they express'd their Gratitude in a Certificate they gave us, Sign'd by Fifty Three Persons, among whom were the Curates and prime Persons of the Island, which here follows, translated Word for Word from the Original.

Certificate in Favour of the Miſſioners.

‘ We the Chiefs and Heads of the People
‘ hereunto ſubſcrib'd, do render moſt humble
‘ Thanks to the Divine Mercy, for having pro-
‘ cur'd us ſo great an Aſſiſtance in ſending to
‘ us the Reverend Fathers *James Xavier* and
‘ *John Luchon*, *French* Religious Men, of the Soci-
‘ ciety of *JESUS*. Juſtice, Gratitude, and Truth
‘ oblige us to teſtify to all the World, that they
‘ have behav'd themſelves here like worthy
‘ Miniſters of the Goſpel, to the great Benefit
‘ of the whole Iſland; they ſeek nothing but
‘ the Honour of God and the Salvation of Souls;
‘ their Converſation is very Edifying, their
‘ Advice very Wholeſome, and their Doctrine
‘ moſt Holy; their indefatigable and diſintereſted
‘ Application to preach in the Churches, pub-
‘ lick Places, and Houſes to hear Confeſſions,
‘ and to viſit the Poor and Sick, has edify'd
‘ us very much, and it is a great Comfort to
‘ us to behold how much good they have done
‘ here; they have not only aſſiſted us in our
‘ Spiritual, but alſo in our Corporal Neceſſities;
‘ their Houſe has been always open to the Sick,
‘ to whom they have lovingly diſtributed excel-
‘ lent Remedies, without admitting of any o-
‘ ther Recompence than that which God re-
‘ ſerves for their extraordinary Charity; ſo
‘ that we look upon them as the Phyſicians
‘ of our Souls and Bodies, as our Fathers and
‘ as our Apoſtles. The Praiſes and Bleſſings,
‘ which all our Iſland beſtows on them, the
‘ Prayers and Tears that attend them from
‘ us, are a ſufficient Teſtimony of what they
‘ have done for us. We would willingly have
‘ prevail'd to keep them here; but their Zeal,
‘ which extends to all the World, will not
‘ permit it. Happy thoſe People, who ſhall,

‘ as

' as we have done ſee the good Example and ' hear the Holy Diſcourſes of thoſe Servants ' of God. We ſhall look upon all thoſe who ' give them the good Reception they deſerve, ' as our true Brethren in *JESUS CHRIST*. ' In Teſtimony whereof, we have given them ' this preſent Writing, Sign'd with our Hands, ' at *Syphanto*, *September* the 17th, in the Year ' 1700.

Here follow'd the Subſcription of Fifty Three Perſons.

Having taken our Leave, we went aboard our Bark and ſail'd for *Serpho*. That Iſland is full Twelve Leagues in Compaſs; the Soil is dry, mountainous and rocky; as pleaſant and agreeable as *Syphanto* appears to the Eye, as much is *Serpho* diſmal and hideous. Scarce any Corn or Wine grows there, and there are but few Trees to be ſeen. There is Plenty of Cattle for ſo barren a Place as that is. Thoſe Beaſts browſe upon the Plants and Buſhes which ſprout up here and there among the Rocks, and yet they are not Lean, and the Sheep have large and fine Fleeces. There grows alſo excellent Safron at *Serpho*. At certain Times of the Year there is a prodigious Multitude of large Red Partridges, as are all thoſe of the Iſlands, where it is rare to find any Grey. The Iſland has alſo Iron Mines, and two fine Mines of the Loadſtone. *Serpho Iſland.*

The chief Dwelling of the People of *Serpho* is in a large Town, ſeated on the Top of a very ſteep Hill, almoſt a League from the Sea, and in a Village about a League diſtant from *Town and Village.*

the Town. Both of them contain about Eight Hundred Perſons. The People are Poor and Clowniſh; they ſpeak a ſort of *Greek* very much corrupted, and pronounce it with a Tone, which has ſomething of Silline ſs that provokes to Laughter.

Spiritual Government. The Iſland is govern'd in Spirituals by a Vicar of the Biſhop of *Syphanto*. His Juriſdiction extends over five or ſix very poor and ill ſerv'd Pariſh Churches. Two Leagues from the Town is the Monaſtery of *St. Michael*, inhabited by an Hundred *Caloyers*, or Monks. When we went thither, we found none but the Abbot, the Religious Men being abroad, ſome of them begging in the Neighbouring Iſlands, and the reſt looking to their Cattle, or working in the Fields. It is fit to obſerve here, that tho' in *France* all the *Greek* Monks are compris'd under the Name of *Caloyers*, they are not ſo in *Greece*, for only the Lay Brothers are ſo call'd, thoſe who are Prieſts being nam'd *Jeromonachi*. However to ſuite my ſelf to the Cuſtom of *France*, I will give them all indifferently the Name of *Caloyers*.

Greek Monks.

Good Reception. As ſoon as arriv'd at *Serpho*, we ſought out for ſome little Hovel to take up our Lodging in, and found one very low and dark, which had no other opening but the Door, and ſo entirely unprovided with all Neceſſaries, that we could not get ſo much as a Piece of Mat to lye on. The *Epitropes*, or prime Men, and the *Turkiſh Vayvode* were extraordinary Courteous to us. Some Medicines we gave the latter, entirely gain'd his Favour, and he of his own Accord offer'd to be aſſiſting to us in the Exerciſe of our Functions.

During

During Three Weeks we ſtay'd at *Serpho*, we preach'd twice a Day, the Roof of a Houſe being our Pulpit, and thoſe good People throng'd to hear us, and ſeem'd touch'd at our Diſcourſes. We were oblig'd there, more than at *Syphanto* to make all Things palpable, and to deliver them in the plaineſt Terms. Our Employment there was as has been ſaid at *Syphanto*, and with as good Succeſs.

From *Serpho* we went to *Thermia*, which is Twelve Leagues from the other. That Iſland has taken his Name from *Thermæ*, or the Hot Baths, which formerly made it famous. It is Fourteen, or Fifteen Leagues in Compaſs; the Soil, tho' Cultivated, does not yield much, and produces nothing but Wheat and Barley. The Wine there is bad, and there are ſcarce any Trees to be ſeen. In the Midſt of the Iſland is a large Town, and a great Village Two Leagues from it, in both which they reckon there are Four Thouſand Inhabitants. Towards the *N. W.* on a Hill are the Remains of an Old Caſtle, with ſeveral Ruins of Houſes and thoſe of two *Latin* Churches. To the Southward are the Ruins of an ancient City, which ſeems to have been ſpacious and well built. Thermia *Iſland.*

Thermia is a Dependance of the Biſhoprick of *Zia*, a Neighbouring Iſland, where the Biſhop reſides. There are Thirteen *Greek* Pariſhes in the Town, and Four in the Villages, beſides Five Monaſteries of *Caloyers*. There is but one *Latin* Church throughout the whole Iſland, ſerv'd by a Vicar, depending on the Biſhop of *Tina*, a *Venetian*. The *Latin* Rites are follow'd only by Ten, or Twelve Families. *Church Government.*

At our Arrival in the Iſland, we went to wait on the Eccleſiaſtical Superior, he is a Man of Senſe, whom his Perſonal Merit and his Wealth diſtinguiſh much above the other *Greek* prieſts. The moſt conſiderable Men of the Iſland, who were then at his Houſe, were Witneſſes of the Kind Reception he gave, and of the Kindneſs he expreſs'd for us. We perform'd the Functions of our Miſſion preaching every Day to great Numbers of People, who came to hear the New Preachers. An Abbot very much Reſpected in the Iſland, who had quitted a Biſhoprick in the *Morea*, to be more at Leaſure to mind his own Soul, was the moſt conſtant of our Hearers. That virtuous Prelate follow'd us about every where; he was ſo Zealous as to preach himſelf, and in his Sermons extoll'd us and our Miniſtry.

After ſeveral Days ſpent in Inſtructions, there were ſo many Confeſſions to hear, that we were not ſufficient for them, the Clergy and Laity of all Ages and Degrees flocking to make theirs, and declaring, they look'd upon their former Confeſſions as of no value, for that only thoſe they then made compos'd their Conſciences.

Silaka *Village.*

Having happily concluded our Miſſion in the Town of *Thermia*, we repair'd to the Village, which is call'd *Silaka*. It is built on two ſmall Hills, facing each other, and parted by a Stream. *F. Luchon* preach'd on the one Side, before the Church, and I on the other, as at *Serpho*, from the Top of a Houſe to a great Audience. Such Multitudes came continually to Confeſſion, that we could ſcarce get ſome ſmall Time to reſt.

We

We ſpent but Eight Days in that Village, after which we return'd to the Town, in Order to go over to *Andros*; for we ſhould never have got thither, had we delay'd our Departure. An incredible Throng of People follow'd us quite to our Bark, Before our Departure, we ſumm'd up all we had recommended to them, during the Courſe of our Miſſion, and left them ſome uſeful Books to inculcate the ſame, and ſo we parted.

Andros *Iſland.*

The Iſland of *Andros* is Twenty Leagues from *Therma.* The Mountains in it are very High, and the Vales no leſs Delightful. There are about them Abundance of Country Houſes and fine Gardens, with curious Streams of Water, which keep them continually Green. There is great Plenty of Cedars, Orange, Lemmon, Fig, Pomgranate, Jujub, and Mulberry Trees, moſt of them wonderful large. The Oil there is excellent, and there is great Store of Corn, Herbs, and all ſorts of Pulſe.

Gavrio *Port.*

At the Point of the Iſland, which looks towards *Capodoro*, a Promontory in the Iſland of *Negropont* is the Port of *Gavrio*, capacious enough to contain a Fleet. In that Harbour the *Venitians* caus'd their Navy to Winter during the laſt War. The Country about the Port is very deſert, nor is the whole Iſland very populous, conſidering it's Bigneſs; for they reckon it contains but Five Thouſand Souls. The Town of *Andros* is reduc'd to an Hundred Houſes, built on the North Side, on a Slip of Land, which juts out into the Sea, and forms on it's Two Sides Two little Bays, not very ſafe. On the Point of that Neck of

Land

Land are the Ruins of an ancient Caſtle, built after the Manner of the Fortreſſes of Old Times. Within the Walls of the Town, is a fine Palace, of which there is nothing wanting but the Roof; the Windows of it are adorn'd with curious poliſh'd Marble. The Walls are almoſt every where Carv'd with the Arms and Cyphers of the Lords of the Houſe of *Summaripa*, to whom that Iſland belong'd, and who ſince the Invaſion of the *Turks*, are come to ſettle at *Naxia*. Four Leagues to the *Southward* of that Town, is another Dwelling, call'd *Appano Caſtro*, which is a common Name in thoſe Iſlands, for any Place anciently built on an Eminence.

Albaneſe *Villages.*

It is almoſt an Hundred Years, ſince for Want of People to cultivate the Iſland, ſome *Albaneſe* Families were invited over, which have multiply'd, and been ſince divided into Two Villages, Three Leagues diſtant from each other, the one call'd *Arna*, and the other *Molakos*.

Athenian *Families.*

The chief Men of the Iſland are deſcended from about an Hundred Families, that came formerly from *Athens*, they enjoy the beſt Lands, and that is the Reaſon, why the reſt of the People are very Poor. They live without the Town, and only come thither to treat about publick Affairs, or their private Trade. About Twenty Five Years ago, a Pirate of *Cioutat* plunder'd the Town. Since then, they have built little Caſtles, like Towers, in the Country, to ſecure them from Inſults. Thoſe Towers being at a conſiderable Diſtance from one another, it is the more troubleſome for the Miſſioners, who go to viſit the Inhabitants.

There

There is a Biſhop of *Andros*, who reſides generally in the Town. Beſides ſeveral little *Greek* Churches in the Iſland, there are Two great Monaſteries of Religious Men. The firſt of them call'd *Agra*, is Two Leagues from the Port of *Gavrio*; the Church is Beautiful, and Dedicated to Our Lady. The other Monaſtery which is a League from the Town, is call'd *Panachrando*. There is alſo a *Latin* Biſhop of *Andros*, who has been ſome Time abſent from his Dioceſe, and a Vicar governs during his Abſence. *Monaſteries.*

Formerly it was reckon'd there were in the Iſland about Eight Hundred Families of the *Latin* Church; but moſt of them have been deſtroy'd by a general Plague which afflicted the Iſland; the reſt have either baniſh'd themſelves to avoid the Perſecution of the *Greeks*, or elſe have imbrac'd the *Greek* Rites. There is now none but the Family of *Seignior Nicolo della Grammatica*, that adheres to the *Latin* Rites. It is true that Family is Numerous, and that the ſaid Noble Man gives a great Reputation to the ſaid Rites, by his Conſtancy in adhering to them, and by his Worth, which makes him to be look'd upon as the firſt Man in the Iſland.

Our Fathers of *Scio* had formerly a Houſe in the Town, with a little Church, Dedicated to *St. George*, which they have been oblig'd to quit. Thoſe Fathers, moſt of them born Subjects to the *Grand Seignior*, were oblig'd to obſerve very ſtrict Meaſures, and were lyable very often to ſuffer great Injuſtice. The Reverend Fathers *Capucins* had alſo a ſmall Houſe for

for their Reception, which they have ſeveral Times quitted and return'd to again. One of their Fathers a moſt Zealous and Virtuous Perſon is lately come thither, and we had the Satisfaction to imbrace him. The People of *Andros* have long wiſh'd to ſee us ſettled in their Iſland; but our Poverty and the Scarcity of Evangelical Labourers will not permit us to think of it; but we will ſupply that Defect by this ſort of frequent Excurſions, which always do much good, and are no Charge to any Man.

We went, according to our Cuſtom, as ſoon as arriv'd at *Andros*, to wait on the *Greek* Biſhop, who receiv'd us in a moſt obliging Manner, and afterwards was aſſiſting to us in the Exerciſe of our Functions. We began to preach in the Two principal Churches about the Beginning of *Advent*, which is a Time of Faſting among the *Greeks*. The Biſhop was always there among the firſt, and our Labours were very ſucceſsful in Reforming the People.

Arna *Village.*

Having finiſh'd our Miſſion there we departed for *Arna*, a Village of the *Albaneſes*, and got thither very late and much tir'd, being oblig'd to climb a Mountain, Three Leagues high, carrying our Chappel and the Box of our Mededicines, and then Two Leagues more to travel down the Mountain, along very rough Paths all Rocky and full of Brambles. At length we reach'd the Village, and found our ſelves among a very poor People, extraordinary Ignorant, but nothing Barbarous.

The next Day being *Sunday*, we repair'd to the two chief Churches, where a great Number of People was aſſembled, to whom we declar'd in the firſt Place, that the only Care of their Souls had brought us to their Village, that we would be no Burden to them, and that we deſir'd nothing but their Prayers for adminiſtring the Sacraments, for our Inſtructions, and for the Medecines we ſhould adminiſter to the Sick. This Declaration gain'd their Affections, and we had full Employment for Four Days to hear their Confeſſions, the People flocking to us from all Parts.

Ignorance of Greek Prieſts.

It is deplorable to ſee how thoſe poor People are abandon'd by their Clergy. The *Caloyers*, or Monks of Two Monaſteries there are in the Iſland repair to that Vale but once a Year, that is on *Maunday Thurſday*, to hear Confeſſions, and ſome of them are ſo Ignorant as not to know the very Form of Abſolution. They have a certain Track they follow as to the Nature of the groſſer Sins; then they require a certain Sum of Money of the Penitents, and when that is paid the Confeſſion is reckon'd to be perfect. Sometimes they do not trouble themſelves to deſcend to Particulars; but are ſatisfy'd with asking, whether they have not liv'd as they did the Year before, if the Penitent anſwer in the Affirmative and preſents the Money agreed on, all is done, and he is order'd to make Room for another. We endeavour'd to redreſs ſuch a ſhameful Abuſe, and ſeveral others like it, which would be too tedious to mention in this Place.

We

We ſpent Three Weeks in the Exerciſes of our Miſſion, and being ready to return to the Town gave one of our *Greek* Catechiſms to the *Epitrope* of the Valley, who promis'd to read it every *Sunday* at Maſs in the Great Church. As ſoon as return'd to the Town, we bent our Thoughts towards *Apano Caſtro*, where we knew there was much Need of us. *Apano Caſtro* is a great Vale, encompaſs'd with Hills all cover'd with Hamlets. On the Side of thoſe Hills are built Fifteen or Twenty Towers belonging to the prime Men of the Iſland. The moſt remarkable Thing there is, the Remains of a very ancient Church, or Temple. The Cupola is ſtill ſtanding and ſeems to be of a good Taſte. The Pavement is Black and White Marble, with Roſes and other Flowers in it, of very curious Workmanſhip. The Inhabitants affirm, that removing ſome of the Ruins of that Part of the Structure which is decay'd, they there found an Image of our Lady, which is ever ſince held in great Veneration in that Country. We found the People there very well diſpos'd to receive our Inſtructions, and they promis'd to follow the Directions we gave them for a *Chriſtian* Life. The Biſhop, being inform'd, that we had made an Abridgment of the chief Articles of Faith and *Chriſtian* Duties, ask'd it of us, in Order to cauſe it to be read every *Sunday* in all the Pariſhes, after Maſs. The prime Men of the Iſland, whom they call *Archos*, were ſo ſenſibly touch'd the firſt Sermon we made upon their Extortions, that they immediately apply'd themſelves to do Right to the People. It has been a ſpecial Bleſſing of God, that we found Means to gain the Affections of thoſe People, for the *Greeks* both Clergy and Laity

Apano Caſtro *Vale.*

Laity have generally a natural Averſion towards the *Latins*, and yet we were every where well receiv'd. Much good might be done in thoſe Countries, if there were a ſufficient Number of Preachers. The Miſſion of *Conſtantinople* contains above an Hundred Thouſand Souls, there are as many at *Smyrna*, Ten Thouſand at *Naxia*, and above Eight Thouſand at *Santorim*; without reckoning the Miſſions I have here mention'd, where we had to do with above Twelve Thouſand Perſons. I am with much Reſpect,

Rev. Father,

Your moſt humble and moſt obedient Servant in our Lord,

James Xavier Portier, *Miſſioner of the Society of* Jesus.

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